

The Homiletic and Pastoral Review

Cum Permissu Superiorum

DL. XXVI, NO. 4

JANUARY, 1926

Fools' Free Silver

Our Catholic Youth

Heretics and Necessary Sacraments

Attitudes During Liturgical Prayer

On the End of Creatures

Sunday Evening Sermons

Liturgical Notes—Roman Documents

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The Homiletic and Pastoral Review

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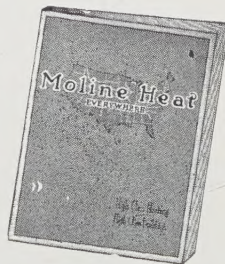
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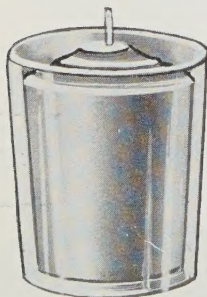
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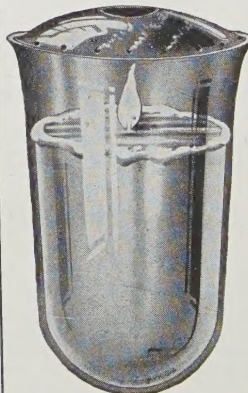


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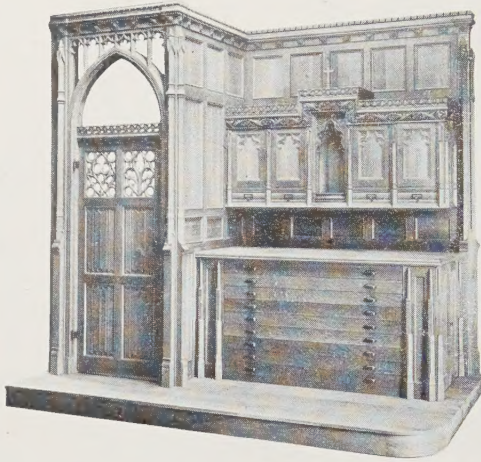
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The Homiletic and Pastoral Review

Vol. XXVI

JANUARY, 1926

No. 4

PASTORALIA

Nature of the Priestly Vocation

Manifestly Divine Providence has not intended all Christians indiscriminately for the priesthood. But, if that is true, then a selection is necessary by which some are set aside for this purpose and others excluded. This providential selection of some in preference to others we call the sacerdotal vocation. It precedes the canonical call, because it implies the bestowing of certain gifts and graces that only God can confer.

No elaborate argument is required to prove the first proposition. It is intimately bound up with the very nature of the Church. The Church is an organic structure composed of the clergy and the laity. The latter will by the nature of the case always constitute the greater majority, whereas the former will be relatively restricted in number. In fact, the number of the priests will be determined by the needs of the Church, because the sacrament of the priesthood is not primarily a means of personal sanctification, but is evidently intended for a social end, the good of the Church. The absolute universality of the priestly vocation would, therefore, serve no reasonable purpose. A comparatively small number of the faithful, then, are meant to enter the clerical state.

All will admit that the priestly state requires both natural and supernatural gifts of a very specific kind, since it imposes extraordinary duties and exceptional burdens. Now, if there is no providential selection prior to the episcopal summons, these gifts and graces required only for restricted ends will nevertheless have to be universally distributed that the few who accidentally arrive at the priesthood will be able to meet its exacting demands. In the vast majority of cases these special gifts would be futile. Such a proceeding does not seem to be in harmony with the wisdom we

attribute to Divine Providence. It would, humanly speaking, be a very wasteful economy devoid of vision and forethought. To associate it in any way with the policies of Divine Providence, would to our mind be derogatory to the wisdom of God. It would take design and purpose out of the government of the world, and impute to God the clumsy methods that characterize human action. But the moment we admit that the priestly vocation is not universal, we are compelled to accept the alternative that either no special idoneity for the priesthood is necessary, or that God supplies this special fitness. In the latter case we have a real vocation to the priesthood, for we have a providential designation of an individual for a particular state.¹

SIGNS OF THE PRIESTLY VOCATION

A careful perusal of the text of the Roman Decision will produce the conviction that the preoccupations of the Cardinalitial Committee were not metaphysical but epistemological. It was not the mind of the Cardinals to frame a metaphysical theory of the nature of the priestly vocation, but it was their intention to consider the epistemological problem of the signs by which the presence of such a vocation might be ascertained. Their whole concern was about what in modern terminology we might call the phenomenology of the divine call. They wished to find out how this call manifested itself in human experience, how it entered into the consciousness of the individual, and how it was conveyed to the knowledge of the ecclesiastical authorities. That was the point at issue, as is sufficiently indicated by the whole history of the controversy.

It had been held by a number of ascetical writers that Providence intimates its choice of a candidate by an internal voice that calls with unmistakable accents and that speaks with commanding authority. This would be equivalent to a personal revelation or an inspiration. Now God may manifest His will in that manner. He

¹ "Or, il ne peut convenir à l'ordre ordinaire de la distribution des graces, d'offrir ou de rendre accessibles à tout le monde des graces, propres à tel etat, quand la plupart des gens n'embrasseront jamais cet etat, selon l'ordre de la divine Providence" (Dr. Alphonse Mulders. "La Vocation au Sacerdoce," Bruges). If the priesthood demands a special fitness—and who will question it?—we cannot get away from the idea of a providential selection and preparation of those who are to assume its duties and burdens. That is tantamount to a vocation.

has occasionally done so.² The Roman Decision does not deny it, but it emphatically states that God does not in the ordinary course of events tender the invitation to the priesthood in that fashion.

By others the chief sign of the priestly vocation was thought to be a certain interior attraction towards the priesthood. Some authors pushed this theory to fantastic lengths, and allowed their imaginations to run riot on this point.³ It was against this teaching that Canon Lahitton directed his blasts of destructive criticism. And in this criticism he was upheld by the Roman Decision.

That the attraction theory met with scant favor in the Church can be readily understood. We know how distrustful the Church is of every form of subjectivism, whether it be in philosophy or religion, in theory or practice. To win her sanction, a thing must be tested by objective criteria. The mystical experiences of the saints are no exception to this rule. How then could she accept as final and decisive the subjective internal experience of a young man who claims to be called to the priesthood because he is conscious of a strong attraction towards this state? To admit such a claim, she would have to give up her well-founded aversion to subjectivism. This theory fits into the Protestant mentality, in

² "There are young men who know, as if by inspiration, that they should become priests. A sweet attraction urges them; they never doubt or hesitate, and are sensibly drawn on by the Holy Ghost. These favored souls are as sweetly conscious of the fact of their selection as if they had heard the Master's voice saying: 'I have chosen you.' This inspiration or sensible attraction, however, is not an essential mark of vocation" (Rev. Albert Rung, "The Seminarian," New York). We shall later see that, even where the vocation is so manifest, it yet confers no right on the candidate to demand ordination from his bishop.

³ "Ordinairement, la vocation commence par une inspiration, un mouvement intérieur, qui vient de Dieu, et l'élection s'achève par le moyen des personnes qu'il a désignées pour cela dans son Eglise" (De la Puente, "De la perfection du chrétien dans l'état ecclésiastique," Paris). Godeau gives as a sign of vocation "se sentir de jour en jour, dans le fond de l'esprit, plus fortement déterminé à la profession ecclésiastique, et cela non pas par une opinion d'en être digne, mais par un doux acquiescement à la volonté de Dieu et par l'efficacité de sa voix intérieure" ("Discours de la vocation ecclésiastique," Paris). Father Juenin, of the Oratory, makes the vocation consist "in interno Spiritus Sancti motu ac impulsu." Even such a practical man as Cardinal Gibbons embraced this theory: "The real indication of a heavenly call to the service of God is found in an attraction for the priesthood with the view of procuring His glory and the salvation of souls, and in a relish for the functions and duties by which this twofold object is to be attained. This inclination embraces an honest desire, an earnest good will to perform with purity of intention the work of the ministry, though the details of that work may be as yet imperfectly understood. . . . The attraction for the ecclesiastical state is not always very sensibly felt. It may even coexist with a dread of the duties of the ministry. This repugnance will be gradually overcome by the sweet unction of God's grace, by the consciousness of good accomplished, and by frequent repetition of the same acts" ("The Ambassador of Christ," Baltimore).

which private judgment, immediate religious experience, and personal conviction of salvation loom very large. It has no legitimate place in the Catholic scheme. It is as abhorrent to the Catholic mind as the subjective approach to revealed truth advocated by modernistic apologetics. Subjective experience is too elusive to merit much attention. Moreover, modern psychology has taught us how deceptive such experience is, how thoroughly it may be vitiated by autosuggestion, and how powerfully it may be influenced by unconscious motives.⁴

Besides, we must remember that this attraction belongs to the level of the sensuous appetite. It is an emotional preference, an affective reaction, that may have an intellectual basis but that may equally well have been caused by an object of sensuous appeal. In itself, therefore, it is of small value. With regard to sentiment and feeling the Church has always assumed a critical, if not sceptical, attitude. Consistently, she maintains that our choices must be dictated by reason, and that our decisions must be based on rational grounds. Feelings cannot be regarded as safe guides in human affairs. They are vague as well as unreliable. In view of this frank distrust which the Church has always exhibited towards emotional and affective states, we could not expect her to assign to a mere feeling, however elevated and noble, a principal part in deciding so important a question as that of the priestly vocation. But, since after all the emotions have a function in the economy of human life, there is nothing to prevent us from attributing to feeling a subsidiary and secondary importance in the question of vocation.⁵

⁴ Father Concine observes: "Souvent ce signe est trompeur, parce que ce désir a sa source plutôt dans la cupidité que dans la charité" (Quoted from Dr. Mulders, *loc. cit.*) Many a youth may be attracted to the priesthood by its social prestige or its ceremonial splendor without being aware of this very natural motive.

⁵ Likes and dislikes play an important rôle in our life. They serve as valuable indications of things that lie deeper. We can never find satisfaction in a work which we positively dislike. One who has no taste at all for the duties connected with the sacred ministry most likely also lacks fitness and other necessary dispositions. Natural desires, therefore, may be taken into account, but they must not be given disproportionate importance. What Father J. M. Lelen says anent this point bespeaks real psychological insight: "If the sound of the bugle satisfy and stir you, while the glory of a High Mass says nothing to you, it seems clear that your place is rather in the camp than in the chancel. If, on the contrary, you delight to live in a spiritual atmosphere; if you are exact about the reciting of your prayers; if you love to serve at Mass; if you shun the company of evil, foul-mouthed associates; if you feel an attraction for the state of virginity; if you love the beauty of the house of God; if you delight in reading good books; if your heart swells with emotion when you hear of the heroic deeds of men

Although Canon Lahitton's criticism on the whole was justified, his condemnation of the writers that had preceded him was entirely too sweeping. His zeal carried him too far, for, though the sensible attraction is from the seventeenth century on usually enumerated among the signs of a priestly vocation, it is rarely referred to as infallible and necessary. Thus Tronson states explicitly: "Encore que l'inclination soit une des marques ordinaires de la vocation à l'état ecclésiastique, elle n'en est pas néanmoins, absolument parlant, une marque infallible, comme elle n'en est pas aussi une marque nécessaire."⁶ With a little benevolent interpretation most of these writers could be absolved from error, the more so if we take into account the southern temperament, which is characterized by a strong emotionalism, and requires a certain vivid exaggeration of statement to register more than a superficial and transitory impression.

HOW GOD REVEALS HIS WILL

Having discarded subjective experience as an inappropriate means of discovering the designs of Divine Providence, we are compelled to turn to the objective order of things. Here we are on safe ground, and reason is in its own element. The objective order is the concrete expression of the divine plan. By analyzing it, we can ascertain, as far as this is humanly possible, the eternal designs of God. We use this method in ethics to discover the contents of the natural law, which are not made manifest to us by intuition or immediate experience, but are the result of a laborious process of inductive reasoning. In the same manner we proceed if we wish to discover the intentions of God in an individual case. We survey the entire concrete order in which the individual is placed, and try,

who have labored faithfully in the vineyard of the Lord; if you are desirous of doing at least something in the upbuilding of the kingdom of God on earth; if you consider the priesthood a state in which you can do more for the glory of God, the good of your fellowmen, and for your own sanctification than in any other state of life—if you are imbued with these sentiments, you certainly have strong indications of a divine vocation to the priesthood" ("Towards the Sanctuary," St. Louis). It is our opinion that this beautiful booklet, written as it was before the Roman Decree, reflects the spirit of this Decree, and may still be read with great profit. In fact, we do not see that any substantial modifications would be required to bring it up-to-date.

⁶ Likewise Father Habert: "Plusieurs donnent comme signe certain de vocation un désir ardent et constant de recevoir les saints ordres, mais à tort." The author's work was published in 1771. It anticipates Canon Lahitton's criticism by more than a century, and proves that there is no absolute break between the present and the past.

by an analysis of his nature and the exigencies of the environment, to find out what relations reasonably ought to exist between him and the things about him. These relations are the will of God. There is nothing mysterious in the whole affair. We can make sure of what God expects of us by using our own judgment and consulting men of sound views and tried prudence. Thus, the matter is lifted out of the misty region of subjectivism and sentiment and placed in the clear atmosphere of reason.

Our inquiry, then, proceeds along the following lines. Here is an individual who is anxious to know whether God has intended him for the ecclesiastical state. He happens to be of a stoical temperament, and is not aware of any sensible attraction towards the sanctuary. On the strength of what we have said, this emotional indifference taken by itself means nothing. It points neither way. We prescind from it entirely, for, just as one may have genuine contrition without a sensible feeling of sorrow that manifests itself by labored sighing or a flood of tears, so may he also have a true vocation to the priesthood without any emotional reaction or any profound stirring of sentiment. But the priesthood is an arduous state that calls for the presence of certain moral and intellectual qualities. These the young man possesses. This fact brings us a step further in our investigation. For God, always acting with a purpose, does not distribute special gifts aimlessly, but with a view to a definite end. Hence, the possession of special qualifications for a particular state on the part of a certain individual permits us to infer that God has singled him out for this calling. Why should He fit anyone for the priesthood if He did not intend him for it? Special adaptation cannot be without actual design, and hence, where we discover such adaptation, we have what is equivalent to an expression of the divine will. The matter, however, is not yet settled. Man is a free agent. Free will, therefore, must be an essential factor in our calculations. Besides fitness there must be willingness. If God has chosen one for His services, He will inspire this willingness, which finds its adequate expression in the right intention. Where these various elements are combined, we may conclude with moral certitude that a true vocation exists. Nothing more is required, and the candidate may without fear embrace the priestly state if the Ordinary admits him to Holy

Orders. Fitness and right intention, to be tested and judged by the ecclesiastical authorities, are essential; the rest is merely accidental and accessory.⁷ When we treat the problem of vocations in this sane fashion, we are dealing with objective factors that are capable of intelligible statement and universal application, that are in harmony with the ways of Providence in other departments of life, and that can be submitted to the tribunal of reason, which is the light God gave us to illumine the paths of our earthly pilgrimage. Decisions at which we arrive on this reliable basis will be in harmony with the realities of life and in accord with the eternal will of God.

THE ORDINARY CONCLUSIVE SIGN OF A DIVINE VOCATION

Of all the signs of a divine vocation the episcopal sentence, which authoritatively and judicially determines the idoneity of the candidate, is the most final and decisive. True, in the order of time it is the last, but in importance it outweighs all the others. He who has been pronounced fit for the sacred ministry by his Ordinary may accept Holy Orders without fear or hesitation. The canonical call, issued by the proper authorities, is implicitly a judicial declaration that the subject of the call possesses a divine vocation to the priesthood, and that God Himself has selected him for his holy state. "Vocari autem a Deo dicuntur, qui a legitimis Ecclesiæ ministris vocantur."⁸

The weight of the episcopal sentence becomes apparent when we

⁷ That is also the position defended by Father Lelen in *The Acolyte* ("False Ideas of the Priestly Vocation," September 12, 1925). "Now God realizes," he writes, "His eternal designs through the concurrence of the free agents who labor according to His laws. He may directly intervene in the course of events and write on our brows the visible formula of His will. But, in the absence of such a miracle, who may flatter himself to be able to read God's eternal decrees? The only problem is to know in what conditions Christian prudence allows a young man to march lawfully towards the Sanctuary. It is the Church's task to examine and accept him, or reject him. To sum up, in practice it is sufficient to fulfill the requirements—i.e., to have the physical, intellectual and moral qualities which the wisdom and the laws of the Church demand from those who aspire to enter the ranks of the sacred hierarchy. The rest is in the hands of God." We gladly endorse the sentiments of the author except in one point. Father Lelen queries, who may flatter himself to be able to read God's eternal decrees? Now that is just what God wants us to do, to try to ascertain His divine will in regard to us and to carry it out. And the Bishop who admits a candidate to Holy Orders thinks that he has rightly read the eternal decrees, and that he is executing, not his own, but God's will. God's decrees with regard to us are ascertainable; otherwise, we could never know what He wanted us to do.

⁸ *Cat. Con. Trid.*, II, vii. iii (*Qui divinitus ad Sacerdotium ministeriaque ecclesiastica vocati censeantur*).

consider the circumstances under which it is pronounced. It is not a verdict arrived at hastily or under the influence of passion. It is the outcome of calm and mature reflection. Nor does the Ordinary rely merely upon his own judgment; he consults those who have had every opportunity of thoroughly knowing the candidate. The aspirant to the priesthood usually undergoes long years of training during which he is subjected to searching observation and severe trials. The doors of the sanctuary are extremely well guarded, and it is next to impossible for anyone who is not called by God to gain admission. A sentence that has been formed with such exceptional caution and under conditions so favorable to the ascertaining of the truth, may reasonably be looked upon as invested with all the finality to which the human mind can attain. Without exaggeration it may be called the echo of the voice of God and the authentic interpretation of the divine will.⁹ Favorable or unfavorable, by it the candidate must abide. He may rest assured that if the Ordinary accepts him, God Himself has called him. He may also be convinced that, if the Church rejects him, God has not intended him for the ecclesiastical state. He has no valid claim to Holy Orders if the Bishop does not choose and call him.¹⁰

CHARLES BRUEHL, D.D.

⁹ "Elle [la Vocation] ne lui est pas manifestée par une lumière intérieure, par les aptitudes ou des attraites plus ou moins prononcés mais par l'appel émanant des ministres légitimes de l'Eglise, dont la voix est l'écho de la voix de Dieu, dont l'appel est la traduction sensible de l'appel éternel de Dieu" (Canon Lahitton).

¹⁰ "Si la sentence de l'évêque est négative, croyons que, malgré la conviction contraire que nous pourrions avoir, Dieu en réalité ne nous appelle pas. Gardons-nous dans ce cas d'insister, de récriminer, de nous plaindre, comme si nous voulions entrer de force dans le sanctuaire" (Branchereau, "La Vocation sacerdotale," Paris). This passage is significant, because the author is a representative of the type that has been so fiercely attacked by Canon Lahitton.

OUR CATHOLIC YOUTH

By WILLIAM SCHAEFERS

I

One of the important problems in the Catholic Church in America today concerns its youth. The general changes in our living conditions brought about by the rapid advancement of our material civilization within recent years have resulted in a practically new world for our youth; it is a world that is quite different from the one in which our elders lived when young. The last fifteen years especially have added cumulative proof to what was already rather convincingly clear to grandfather at the beginning of the present century—namely, that the problem of how best to teach and control youth would require unusual attention and thought by the time the second generation of the century got to be old enough to talk jokingly of the kindergarten.

II

We shall preface this paragraph with the remark that our youth today lives in a world that is more than ever before positive, rather than negative, in mood. More than ever before, one is judged by what one does, by what one has accomplished. It is not what one has not done, what one does not do, or what one will not do, that makes one great. In other words, accomplishments must be positive, not negative. The question asked on all sides is: "What has that man done to promote the progress, safety and comfort of his fellowman?" Above all things, one must be active, active even at the expense of blundering; a blundering active man gets more credit than the man who sought to aid by the method of refraining.

But isn't the world too positive in its mood? Is there not too much stress laid in the one direction, and thus, by going to the extreme there, does not the public close its eyes to the other side of human behavior and action, which is equally laudable? Is it not a fact that the nation's negative laws are disregarded? For example, two of the nation's outstanding laws—do not gamble, do not drink—are virtually disregarded by the public. What is this? The pound of flesh demanded by the laws of psychology?

This condition of national life has profoundly affected the youth of the country. Youth is slipping away from elements that originally counted for much in life. It is well to be able to say that John never lies, never curses, never keeps bad company, never reads bad books, never loafes, never speaks unkindly of his neighbor—a list of excellent virtues that would count for much in the life of John. But so preponderantly positive is the nation's mood that it does not hesitate to tell John that only the positive attitude of man marks him upon the Book of Life. Thus John, desiring that positive touch of life upon the world which he is told alone counts, never looks backward nor inward. It is difficult, theologians tell us, to advance spiritually, if we never review the past; practically impossible, if we never look inward. Looking forward, upward and outward forever, will not do.

III

But our youth today is drifting into that frame of mind. Embracing what is positive in life, it is neglecting all restraint. Moreover, paradoxical as it may seem, it is nevertheless a fact that conditions and circumstances of life today are dividing youth into two general classes: workers and idlers. Boys are business men, while still in their parochial dress; girls, still struggling with their geography, are planning "careers." On the other hand, because of present-day social and commercial competitive conditions, a goodly portion of our youth is inclined to idle. Their conviction is that in this highly competitive world a name, an influence, a backing, is needed before striking out; lacking these assets to help launch them out on a successful career, young folks drift about, loafing and waiting, waiting for opportunity to knock; and, while loafing, they mingle with bad company, which is the genesis of so many of the crimes of youth; loafing in a positive-minded world wherein the sonorousness of life muffles the preaching of that very excellent restraining virtue which is expressed in the phrase: "Do not be idle."

Generally speaking, almost every parish has its young workers and its young idlers. As a body, the former are all spenders. For this we must admit: youth has learned too well to spend the profits of its labors and also the profits of parental economy, accumulated

in the days when that fine negative virtue of economy was a family asset. Parish financial records will show that youth is a poor giver, not because it is not generous, but because the working element spends what it earns and the idling element has nothing to give because it earns nothing. Parish records show that it is the elders who support the pastor in his financial program. Parents find it difficult to teach their children to save; pastors find it equally difficult to teach the young folks to contribute to the cash needs of the parishes.

IV

The problem of the pastor is twofold: to control the energetic young and to find remedies for the idlers who so frequently worry him because of the bad company which they keep. Youth lives in a world that has much to offer, and the pastor knows this only too well. Hence, his program must vie with what goes on outside of his parochial domains. He must have something to show to his young folks. He must plan parochial activities that attract. In other words, pastors see the need of stepping lively in their zealous hopes of being able to hold and to entertain the energetic young, and in arranging (pardon the expression) to "pep up" the idlers. Accordingly, parochial schools are being "popularized." The pastor seeks "popularity." But in going so far in these matters are we not liable merely to enlarge the appetite of youth? Many ingenious plans are followed in parochial institutions for the purpose of holding together the young folks. The plans are essentially of the entertaining kind. Now there is a real danger involved in this method—the danger of placing the church in the rôle of the entertainer. To lure the young folks to the pew by artificial methods, is a lost cause from the beginning. To be up-to-date is well and good. However, to go too far is bad form. There is a real danger of running into the situation in which so many of our leading universities find themselves today: making athletics the trump card with which to lure students to their halls, they find themselves unable, because of athletics overdone and overestimated, to bring success into the classroom. It is admitted that many universities have gone so far that, were they to curtail now their athletic programs, their halls would be appreciably depopulated. Similar dan-

gers resulting from an excessive parochial desire to hold its youth by entertaining them, are not so remote. Pastoral zeal based on the motive that nothing is too much if a leakage in the young ranks can be avoided, is the finest type of zeal; but the point is that, if entertainment is the chief means used, then we are getting on weak ground. Always the spiritual activities must eclipse the material.

In this regard it is well to note here that officials of the Knights of Columbus councils lament the increasing tendencies manifested by members to attend meetings only when the entertainment features are interesting, and for entertainment purposes only. If the Knights, as an order, are to continue to grow and to prosper, then interest in the affairs of the order by its members must be reawakened through an appeal focussed on those basic purposes and motives which gave birth to the order. Going back to our main theme, we mention that Sunday announcements are getting to be more and more complicated. Not infrequently their message is an outline of the parochial basketball schedule, of the men's club activities, of the parochial social program—a litany of entertainment features that can be recited too often. But in this pleasure-seeking world it is the argument of many that, if you can entertain the young people, you may have hopes of keeping them in the pew. To entertain—is that the aim of the pulpit? To be entertained—is that the reason for the pew?

V

The sound argument is that all pastoral methods must be well tempered with the fine qualities inherent in the old-fashioned Catholic discipline. That alone is the method which has enduring results. Youth must be taught its obligations and duties without fear of causing a panic in the ranks. Youth must be taught that stern duty demands fealty to God and Church, regardless of what the parish may have to offer in the way of attractions. Sermons could be less popular and still reflect high credit upon the pulpit. The religious and mental qualities demanded in the parochial classrooms should give their best pupils a higher and better place in the pastoral and parochial eye than the best athlete on the roster. The pious, duty-loving young girl should find greater favor than the parish's best social find. A crowd at evening services might well be the

occasion for an eulogy on splendid attendance at services, in preference to commending highly a packed house at a parish social function.

Youth is wise. It is quick to note the fears entertained by pastors. Youth knows the struggle being made to keep it in the pew, within earshot of the pulpit. And, therefore, youth must be taught to feel that Catholic duty is to bring it before the Tabernacle, that the stern voice of the pulpit, preaching the life of Christ Crucified, is to draw it to the pew. The pastor must rest his case upon an appeal that is essentially religious and spiritual, in preference to an appeal based upon social and athletic offerings. Eventually it must be the altar and the pulpit that are to appeal to the young folks, that are to emphasize the duties of the pew.

VI

It is well to reflect here concerning the message contained in the frequent remarks of the hierarchy, namely, that vocations are numerous chiefly in rural parishes. Why is this true? Rural parishes, though less modern, are as solidly Catholic as urban parishes—some say more solidly Catholic. But this at least is true: in rural parishes Catholicism is more sternly preached and more spartanly practised. The importance attached to entertainment and pleasure is not nearly so great in the rural districts as in the city districts. Here, where modernity with its new schemes to attract and please youth seldom enters (because the average rural parish treasury is not strong enough to support such schemes), the beauty of the Faith and the rewards of a practical Catholic life are almost the sole means of attracting. Fraternities of the modern kind there are none. Rotarian methods are unknown; traveling athletic teams representing the parish are merely a dream; modern methods of entertaining and exciting the young folks are lacking. On the contrary, rural young folks, whose daily lives are drab in comparison with the daily lives of their urban brothers, are taught simply and strictly, both at home and from the pulpit, to be subservient. This, in short, sums up the case in a thousand and more rural parishes. The method is very successful. This word "subservient" may sound harsh, but, unless they are subservient, our hold over the young people is weak.

Rural vocations are comparatively numerous. Why? It is not because the farmer lad is so much better than his city brother. No. It is rather because the farmer boy, seeing so little of the world and knowing so little of what it offers, has the more exalted viewpoint of the priesthood. Happily for him, it is the greatest thing that he has seen. Accordingly, rural intelligence, hardly on a par with urban intelligence, goes ahead promptly and makes the sacrifice of years of study. It is so different with the city boy. He has not the same viewpoint. He has seen more, is in more, aspires to what he sees—the innumerable, tempting offerings of a great and busy world that prizes wealth because wealth is the great means to pleasure—a world with which the average young farmer lad is only partially acquainted.

VII

The pastor who takes the position that the young people of today are as good and as easily handled as the young people of yesterday is beaten at the start. Some opinions carry a taboo. One is to declare that modern youth is as easily taught and controlled as the youth of a quarter century ago. To make of the young folks stern Catholic stock will mean that pastors, even at the expense of being considered old-fashioned in their disciplinary methods, must graft into their methods much of that which molded the middle-aged and the old Catholic stock, of which we are so proud and whose passing we would all deplore. In a word, living in a new world, our youth cannot be successfully held to their Catholic duties and obligations by making use of the world's methods that are continually changing and calling for new wrinkles. Rather, our youth must be held through appeals from a pulpit, which preach constantly an old doctrine, a doctrine fit for all ages and classes, and preaching a story whose thrill should—and will—captivate youth and lead it where all other plans fail.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

On the End of Creatures

"For all things are yours whether it be . . . the world, or life, or death, or things present, or things to come . . .; for you are Christ's" (I Cor., iii. 22-23).

Many truths have been revealed to us, which are by no means self-evident. There are great and important dealings of God with us, His creatures, which are hard to realize, and which experience seems—though *only seems*—to contradict. One of these is the purpose that creatures are intended by God to serve, and the help they are destined by God to render to us in our efforts to please Him and to save our souls.

A great painter, if he is to succeed in his art, must surround himself with all the necessary implements and appliances of his work. He must have the brushes, the oils, the paints, the palettes, the canvas, and so forth. If he is painting some great celebrity, he has to observe the utmost care in the selection of his colors, and to choose not the brightest, nor the most conspicuous pigments, but those only that will best reproduce on the canvas the portrait he is asked to paint, or otherwise he will fail utterly. Or to take a somewhat different example. A skilled physician must have at his disposal an immense variety of drugs, medicines, powders, pills, and plasters, and his art is to make a *wise choice* of them according to the nature and the special character of the sickness which he is called upon to cure. The fame of the painter or the physician will depend upon the use made of the various pigments or medicines: if the painter rejects a suitable color because it is dull and unattractive, or if the physician will not prescribe a medicine because it is disagreeable or bitter, they will both misuse their opportunities, and be of no credit to their profession.

Now, in a somewhat analogous manner, God surrounds us with an immense number and a prodigious variety of different creatures, and He has so ordered things that, not only our holiness, but even our salvation depends upon the wise and proper use we make of them. Let me observe at the outset that, by "creatures," I mean

everything that is not God. I include such things as troubles, temptations, likes and dislikes, and all that exists outside God.

Wonderful as it may appear at first sight, it is yet true that, of all these different creatures, there is not one that cannot help us in some way or another. In His unspeakable wisdom, power and love, God has so arranged that every thing around us may be made a means of advance, if only we deal with it aright. In some cases it may be by using it, and in other cases by abstaining from its use. But, in one way or another, it may be made to serve us, if we know how to act towards it. St. Paul is most explicit on this point: "All things work together unto good, to such as, according to His purpose, are called to be saints" (Rom., viii. 28). One might suppose that, if one thing is a help to us, the very opposite would be a hindrance. But this is not so. For *everything* may be turned to good account. Take two opposites: for instance, riches on the one hand and its contrary, poverty, on the other. Both may serve us, but in a different way. If I am enormously rich, I can then gain great merit by my generous donations to those in distress and by erecting hospitals, building churches, and so forth. If, on the contrary, I am penniless, and have to work hard to keep the wolf from the door, I can still merit, but in a different way, viz., by offering up to God my toil and my weariness, and the hunger and thirst which I am often unable to satisfy. So again, what are so unlike one another as robust health and incurable sickness? Yet one will bring heaven within reach just as faithfully as the other, although not in the same way. If healthy and strong, I may become a great missionary like St. Francis Xavier; if confined to my bed by some painful and incurable disease, I may exercise the heroic patience and conformity to God's will so strikingly illustrated by holy Job on his dung-hill, and in either case become a saint. In short, it matters nothing at all what my life and duties, my circumstances and surroundings may be. *Whatever* I am, and *wherever* I am, I have always an opportunity of becoming holy, if I really have the ambition.

But let us consider some of the more manifest and general ways in which creatures aid us in our efforts to draw nearer to God. In the *first* place, creatures prove the existence of God. This point need not detain us long, for it is enough to quote the inspired words

of St. Paul, who writes: "God hath manifested Himself in the creation. For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also and divinity: so that they (i.e., who deny His existence) are inexcusable" (Rom., i. 19-20).

In the *second* place, creatures manifest God's attributes, such as His power, His wisdom, His goodness, and so on, and thus enable us to know Him, to love Him, to serve Him, and to obey Him. We have sufficiently illustrated this in our papers on "The Infinite Beauty of God," "The Infinite Power of God," and "The Infinite Goodness and Love of God."¹ To develop this point would only be to repeat what we have already said.

So we may pass this by and point to a *third* purpose which creatures are intended to serve: and that is to draw our thoughts towards God, or, in a word, simply to remind us of Him. Had we preserved our original innocence, everything around us would naturally have spoken to us of God. We would then have detected traces of His beauty in all the works of His hands. What old Dr. Johnson said of the well-known writer, Goldsmith: "*Nihil erat quod non tetigit; nihil quod tetigit non ornavit*," though an exaggeration in his case, might be asserted with absolute truth concerning God. His hands have made everything, and on everything He has left traces of His wisdom and His beauty. Of this we are reminded by holy David: "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. xviii). "All Thy Works, O Lord, praise Thee. They shall speak of the glory of Thy kingdom, and shall tell of Thy Power" (Ps. cxliv). The Saints were ever sensible of this truth. They treated the earth as a book, in which they could always read something new about God. Their hearts were so tuned that they easily vibrated in response to every invitation. Everything made them think of Him. At the sight of the measureless expanse of ocean, without (so far as eye could see) shore or limit, they thought of His infinite immensity. When living amid the troubles and trials and anxieties of earth, they would on a clear night look up to the heavens, and contemplate the perfect calm and serenity of the

¹ THE HOMILETIC AND PASTORAL REVIEW (January, February, April and May, 1925).

myriads of tranquil stars shining so peacefully above the restless turmoil and agitation of the world. And their minds would be filled with the thought of the perfect calm and imperturbable mind of God. And, just as the sight of the gorgeous sun sinking in a tropical sea, setting the whole of the heavens in a blaze, and converting the vast ocean into liquid gold, aroused within them faint images of His infinite splendor and unrivaled glory, so the contemplation of some exquisite landscape or seascape would awaken thoughts of His loveliness and of His beauty. In one of her letters, St. Teresa opens out her mind, and tells us: "It was a great help to me to look on fields, water and flowers. For in them I saw traces of the Creator. I mean that the sight of these things was as a book to me: it roused me, made me recollected, and reminded me of my ingratitude and of my sins" ("Life," p. 60). And this would, no doubt, be the natural effect on all of us, if we possessed the purity and the sanctity of St. Teresa. "Blessed are the pure of heart, for they shall see God" (Matt., v. 8), not only in the next life, but to a wonderful extent even in the visible creation, which is His mirror. But alas! we are not all so spotless. Indeed Father T. Bridgett, C.S.S.R., reminds us with too much truth:

There are, who in the vault of Heaven
See naught but clouds and sky;
And, where imperial oceans spread,
Mere rolling waves descry.
But poets true to nobler gifts,
And to their Author true,
*In all things grand, in all things sweet,
The God of nature view.*

They see Him in the trembling flower,
As when the lightnings flash;
They hear Him in the linnet's note
As in the thunder's crash.
And still they sing, in forest glade,
And on the mountain's brow;
Thy works are beautiful, O God!
More beautiful art Thou.

—(See "Life," p. 185.)

Then there is a *fourth* and quite another way in which creatures are designed to help, and that is by becoming an object-lesson to us. Our one paramount duty is to obey God, to carry out His will in all things. Now in that matter creatures set us a splendid example.

We look around, and wherever our eye falls, we find except in man the most perfect obedience. Everything acts exactly as God wills. Order is heaven's first law. On sea and on land, among animate and inanimate creatures, God's will is perfectly carried out. The sun rises and sets at the appointed time. The tides ebb and flow exactly according to rule. The earth travelling, at an appointed rate around the sun, gives us Winter, Spring, Summer and Autumn in due season, and by its regular motion around its own axis it divides the night and the day, so that we can foretell to a second when on any date the day will begin, and when night will set in.

The same obedience is found in both the vegetable and the animal kingdom. Every creature lives and acts as God designed. Every bird and every beast follows, with unerring instinct, the life and conduct predetermined by God, and brings forth its young, and feeds and cares for them with extraordinary fidelity. The bird builds its nests, the spider weaves and spreads its webs, and the bee gathers and stores up its honey, with absolute regularity yet uninfluenced by threats of penalties or fear of the punishments awaiting evildoers. Every tree and shrub grows and develops and yields its flowers and its fruit, its own peculiarly shaped leaves and blossoms, exactly as God intended it should. Amid this complete and universal order and harmony, man also ought to find it easy to conform his will to the commands of God and to do His bidding. But, even with this continual lesson being taught him, and with this magnificent example ever before his eyes, man refuses to yield up his will to his Heavenly Father; in fact, man is the only rebel, the only violator of God's law, the one spoilt child of disobedience, and the one sordid blot on an otherwise perfect picture.

But enough of this sad anomaly. Let us now consider a *fifth* way in which creatures should set our hearts on fire with the love of God. We know, even amongst ourselves, how we delight to show our affection and our regard for another by bestowing presents upon him. So soon as ever a strong friendship springs up between two young people, especially if one be rich and the other poor, the rich will delight in sending gifts of all kinds to the loved one. In this way, he will be constantly giving indications of his tender feelings, and the recipient will see and recognize in every gift a fresh proof of his love, and will be stirred to love him more ardently in return.

If this is found, in an extremely faint way, in the relation of man with man, it is seen—by all those who are not stone blind—in a most marked and unmistakable way in God's dealing with us. God loves us. And, because of His love, He is perpetually conferring His gifts and His graces upon us with a most lavish hand. The misfortune is that we are so insensible to His gifts! We use them, but we do not trouble to think from whom they come. He has given us all that we are and all that we have. Our life, our power of motion, our five senses, our soul, with all its wonderful faculties and powers, are all without exception from Him. The air we breathe, the sun that cheers and illuminates us, the very ground upon which we tread, are His gifts. Our friends and dearest relations, our possessions, our pleasures, our amusements and recreations, and every conceivable thing that we use, that ministers to our happiness, or that is a source of pleasure or delight—such as the scent of flowers, the music of birds, the exquisite flavors of fruits in their infinite variety, the beauty of country scenes, the splendor of the midnight skies, and many other things too numerous to specify—are all without exception tokens of His love and signs of His goodness, and should be recognized as such. It is true that we enjoy all these gifts, and derive a very real pleasure from them, but in many cases they fail to excite our gratitude or to enkindle our love, because, like senseless and thoughtless children, we never pause to reflect from whom they come, or to whose Fatherly solicitude they are due. We use them, we find delight in them, but we show little or no gratitude to the divine Giver, and our hearts, which should be bursting with gratitude and wonder at so much generosity, remain cold, indifferent and irresponsible.

There is a *sixth* way in which creatures may help us to attain the great end for which we have been made. And that is by affording us many and admirable opportunities of exercising a variety of virtues. We here refer to such creatures as sickness, delicate and feeble health, deformity of body, and disease, as well as to disagreeable work, uncongenial companions and associates, unhealthful and sordid surroundings, a cold, damp, and foggy climate, and a vast number of other trying circumstances to which we may be exposed. Now, these things will serve us just as faithfully, and will promote our spiritual interests quite as certainly as other more

agreeable creatures, *if only we will use them aright*. How can such things help us? By exercising our patience, by supplying us with splendid opportunities of conforming our wills to the will of God even under difficulties, and by supplying us with trials, tribulations, and crosses which we may offer up in satisfaction for our sins, thereby either shortening or else doing away altogether with the punishment due to us in Purgatory. In the service of God, *all* may be turned to account.

In addition to the above, there still remains another class of creatures, different from yet akin to them, which we have not yet mentioned but which must not be passed over, for they are closely and intimately concerned with our spiritual training. We refer to the actual temptations to sin, caused by the devil, the world and the flesh. At first glance, these things may seem to be a danger and nothing else, but even temptations, when resisted and overcome, are found to be one of the most powerful aids to sanctity. So much is this so that the Apostle St. James (i. 12) tells us: "Blessed is the man that endureth temptation; for, when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him." The *seventh* way, therefore, in which creatures may help us to sanctify our souls, is when they approach us in the form of temptation.

The Saints have found yet another, or *eighth* way in which creatures may help them to love God more, and to inflame their souls with a yet greater longing for the possession of Him and for the world to come. They have, that is to say, allowed their minds to dwell with wonder and admiration on the beauty and the splendor of this world, and have allowed themselves to feel the sweetness and the attractiveness of creatures, so that by contrast they might realize more fully the infinitely greater beauty and attractiveness of the invisible and eternal things of God. It is only after experiencing to some extent the beauty of earth, that one can exclaim with St. Ignatius: "*Quam sordet tellus dum cœlum intueor!*" Or that one can reason like St. Augustine, and say: "If God bestows such innumerable and such various gifts *here on earth* to His friends and enemies alike, how much greater and more innumerable, sweet, and delicious must be the gifts He will bestow His friends *in Heaven*. If there are so many enjoyments in the *days of tears*, how

many will there be in the *days of the nuptials*? If so many pleasures are to be found in the *prison*, how many will there be in the *land of perfect freedom*!" (*Soliloquia ad Deum*, xxi). Well may St. Paul cry out: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come" (Rom., viii. 18).

Ninthly, creatures may serve us in yet another manner. We are told by the Holy Spirit Himself, speaking through St. Paul, that "by sin death entered into the world" (Rom., v. 12). And, if death, then also all that leads to death—all the disease, the sickness, and the agonies that end in death—must be attributed to sin. Hence, the Saints were led to realize more and more vividly the gravity of sin by contemplating the universal suffering of sinners all the world over. They invite one to pass through the great hospitals and to witness the innumerable ailments from which the inmates are suffering. They see some writhing from the dreadful effects of cancer, others tormented by terrific fever, others unable to draw their breath as they die from some incurable disease of the respiratory organs, others expiring from dreadful wounds or from some appalling accident. And in every case they see what is the direct or indirect effect of sin. So again they ask us to accompany them to the battlefields, and to count the millions of the dead and the dying lying about in ghastly heaps, unattended and uncared for; or to go to the scene of some frightful earthquake and contemplate the fine and perhaps splendid city now laid in ruins, with tens of thousands of men, women and children buried alive beneath the wreckage of their own homes. Or they will follow the seething waters in some widespread inundation, or the flames in some gigantic fire, and note the destruction of property and the sacrifice of lives that they have caused. And, as their hearts bleed for the victims of so much agony, they think that, but for sin, there would be no such disasters possible. How terrible must sin be, if a merciful God, on account of it, has so changed the whole course of events, and allowed sin to produce its natural effects upon a fallen race. We all know that, *but for sin*, man would have had no practical knowledge of suffering or of pain, and that it never entered originally into the mind of God, who wished and intended that a brief life spent here on earth, in a "garden of delights," would be followed by man's translation, without death, to the supernatural and

celestial joys of Heaven. When, therefore, man sees all around him the devastating effects of sin, it is right and due to God that he should recognize whence all these horrors proceed, should trace them to their real cause, and should learn to estimate more accurately what a terrible evil sin is.

CONCLUSION

Realizing that God has placed us here in this world for a few brief years, and that He has surrounded us with innumerable creatures, of which all are intended to help us to save and to sanctify our souls, we should follow certain important rules in our dealing with them. For, if employed in one way, they will most certainly lead us to hell, whereas, if employed as God intends, they will just as certainly lead us to Heaven and its eternal joys. A prudent man will lay down for himself the following resolutions:

(1) If any particular act or line of conduct will prove a help to me, I shall not ask myself if it be agreeable or disagreeable, but I shall adopt it.

(2) If any particular act or line of conduct will prove an obstacle to me, I shall not ask myself if it be pleasant or the reverse, but I shall reject it, abstain from it, and merit by the act of renunciation.

(3) If two or more courses suggest themselves to my mind, of which all are (let us suppose) lawful and good in themselves, I shall select that one which appears to me to offer me most help and assistance in my struggle for sanctity.

(4) I shall esteem and value all that can aid me in my efforts to sanctify my soul, but I shall esteem highest that which can help me most, and I shall maintain an attitude of indifference to such things as are in themselves indifferent, and thus can neither assist nor retard me. In a word, I shall embrace what has power to help; I shall reject what has power to hinder; and I shall remain indifferent and neutral to all such things that are powerless either to promote or to retard my advance in virtue and perfection. In that manner, I shall always be using things as God intends, and I shall find myself constantly rising in the scale of personal sanctity.

The reason that so many fail and are lost, is because they select, not what is most useful, but what they find most pleasant; because

they ask themselves, not "what will help me most to serve God," but "what will give me least trouble." Such persons are not using creatures as God intends, and will never reach perfection. Let us be wiser, and not be hindered by the ruggedness of the way, nor by the precipitousness of the path, so long as we are quite satisfied that it leads to Heaven and God.

STUDIES IN NEW TESTAMENT INTERPRETATION

How Acquaintance with Greek Helps the Preacher

By JAMES A. KLEIST, S.J., M.A., PH.D.

II

Epi pasi de toutois: in addition to these—or better, over all these (virtues or graces of daily life)—put on charity. Lightfoot: “Charity is the outer garment which holds the others in their places.” So we speak of “overalls” (Rickaby). St. Chrysostom develops the sense thus: “All these virtues melt away unless charity accompany them. It binds them fast all together: whatever good quality you mention, in the absence of charity it is nothing, it goes to pieces.” Recall the great New Testament Canticle of Love (I Cor., xiii): “If I have not charity, I am nothing.” Modern Protestants prefer “love” to “charity,” which is coming more and more to be restricted in meaning. Who will venture to describe the ineffable sweetness of charity or love that reigned in the Holy House of Nazareth? Jesus loved in Mary His own mother, in Joseph His foster-father; and it was the unique privilege of Mary and Joseph to mingle their love of child (what more natural?) with their love of God (what more holy and supernatural?). Here in very truth the child, the darling of the family, was literally “adorable”—“in whom dwelleth all the fulness of the Godhead corporally” (Col., ii. 9). And thirty long years passed over these blissful days of Nazareth when the storm burst that crowned this family love with the wreath of martyrdom. “Love is as strong as death” (Cant., viii. 6).

Syndesmos tes teleiotetos: (1) St. Chrysostom: “The Apostle says not ‘charity is the crown,’ but something greater, ‘the bond,’ the latter being more necessary than the former; for a crown is a heightening of perfection, but a bond is a holding together of the component parts of perfection” (Rickaby). Vincent: “Love embraces and knits together all the virtues.” Cambridge Greek Testament: “Love binds them and maintains them bound in such a way that, lacking it, they would cease to have perfection.” Westminster: “Charity

is the one perfecting virtue which like a girdle includes and unites all others," and thereby produces perfection. *Syndesmos*: love is the great clincher of perfection; it clinches the business of acquiring solid virtue. Rom., xiii. 8: "He that loves his neighbor has fulfilled the law." (2) Another legitimate sense: "when love binds all Christians together, the ideal of Christian perfection is attained" (Expositor). In this sense love is the bond of a perfect and ideal community. This fits in well with the context. Recall Acts, iv. 32: "There was but one heart and one soul in the multitude of the converts to the faith." Their "bond" was charity; they were "one heart and one soul." (3) Possibly this sense also may be gotten out of the Greek: love is the most perfect bond of union, all other imaginable bonds being but imperfect. Study the perfect union of heart and soul in the Holy Family. Joseph was the Head ("the husband is the head of the wife," Eph., v. 23; "wives, be subject to your husbands as it behoveth in the Lord," Col., iii. 18), to whom both Jesus, the Child ("Children, obey your parents in all things," Col., iii. 19; "et erat subditus illis," Luke, ii. 51), and Mary yielded ready and implicit obedience: read and ponder the perfect correspondence between Matt., ii. 13, and ii. 14.

He eirene tou Christou: subjective genitive; the peace that has its source in Christ. John, iv. 27: "Peace I leave unto you; My peace I give unto you." Rom., v. 1: "Let us maintain peace with God through our Lord Jesus Christ." John, xx. 21: "Peace be to you." Rom., xii. 18: "If it be possible (as far as possible), be at peace with all men." Nay more; Eph., ii. 14: "Christ Himself is our peace." "The God of peace" is a frequent title at the close of the Pauline Epistles. Neither human frailty (which was kept in abeyance by God's grace) nor unpleasant circumstances (which were plentiful) could ruffle the peace of the Holy Family—a peace that radiated from its center, the Child, the Christ. Alas! many a family nowadays is Christless, childless, peaceless!

Brabeueto: the present tense of a continued rule of life. The Vulgate has *exultet*. Rickaby: "For *exultet* I find no defence. The simple *brabeueto* has been missed by the Latin translator. The meaning is, 'let the peace of Christ stand umpire in your hearts,' which is explained by St. Chrysostom: 'Suppose one has been hustled and mauled unjustly; out of this rough treatment spring

two thoughts, the one bidding you revenge yourself, the other bidding you bear it, and these two thoughts wrestle with one another. If the peace of God stands between them as umpire, she awards the prize to the thought that bids you bear it, and dismisses the other crestfallen, urging upon you that God is peace and has made peace with us. Let no human peace be umpire. Human peace consists in revenge, in refusing to stand any ill-treatment. 'I want not that peace,' says St. Paul, 'but the other peace which the Master has left us.' So he sets up an arena in our hearts and games and a wrestling match and an umpire. All which is lost in the Latin *exultet. Græcum attende codicem* (St. Augustine). Ignorance of Greek, inevitable in the Middle Ages, is no excuse now." Vincent: "The previous references to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicate a conflict in the heart; Christ is the one that adjusts all these." By the way, if the learned Archbishop of Constantinople, and doubtless many others after him, carried philology into the Christian pulpit, need we scruple to harness it to our explanation of Christian doctrine? In the Holy Family there were no passionate outbursts to be adjusted; but there too the peace of God was the ruling, the guiding principle of action: if not an "umpire," it was the great Ruler, the Governor, the sovereign Prince—that swayed every thought and word and deed.

En heni somati: a favorite idea of St. Paul's: "the same (*eis hen kai*), *sc.* peace of Christ, to the enjoyment of which you were called." The great Messianic blessings are summed up in the New Testament under the word "peace": "*et in terra pax hominibus*" (Luke, ii. 14). But these blessings are enjoyed *en heni somati*—"in one body": all the faithful form one body; the body is the Church, a society, a body corporate, a corporation, an organized whole with different functions attaching to different members; in fact, the communion of all the faithful under their Head who is Christ. Rom., xii. 5: "We many are one body in Christ and members of each other." I Cor., xii. 13: "In one Spirit all we, whether Jews or Greeks, whether slaves or free, were baptized in one body." Col., i. 18: "Christ is the Head of the body, the Church." St. Augustine: "If He is the Head and we the members, then the whole man is He and we." Hence the need of practising virtues that will

insure the unity, and thus strengthen the efficiency of the various members of this mystical body. Moreover, Christ identifies Himself with every one of us: "As long as you did it to one of these my least brethren, you did it to me" (Matt., xxv. 40). The most perfect *soma* or social unit was the Holy Family, because in it the component members were most closely knit together and functioned most perfectly.

Eucharistoi ginesithe: "Again and again prove yourselves grateful." Rickaby: "'And be grateful' is a better rendering of this wholesome text to us who are apt to speak of being 'thankful' when we are far from being satisfied." Note *ginesithe*, the present imperative; "the ideal is not yet reached" (Abbott). Grateful to whom? To God for His favors, especially for His call which is the foundation of our happiness; to our neighbor for his acts of kindness. Lack of appreciation and gratitude may be death to a friendship of long standing. I John, iv. 19: "Let us on our part love, because He was the first to love us. If anyone say, I love God, and hate his brother, he is a liar." I Thess., v. 18: "In everything give thanks, for this is God's will towards you in Christ Jesus." In plain words: "Thank God whatever happens; for this is what God wants you to do through Jesus Christ" (Goodspeed). The incense of heartfelt thanksgiving was rising up unceasingly from the Hearts of Jesus, Mary, and Joseph (John, xi. 41: "Pater, gratias ago tibi"). The adjective *eucharistoi* does not occur elsewhere in the New Testament. In profane writers it often means "liberal, beneficent, generous"; then again "pleasing, agreeable, acceptable, winsome, pleasant." Here then it might mean: "Make yourselves pleasant and agreeable"; so St. Jerome and others: "in mutuo vestro commercio estote gratiosi, amabiles, comes . . . qua virtute pax et concordia sæpe servantur" (Reiche). "This sense is certainly not inappropriate; and, in favor of it, it may be observed that the duty of thankfulness is brought in as the final exhortation in verse 17" (Abbott).

Ho logos tou theou: the word uttered by Christ; both the message of Jesus in its totality (= the Gospel) and the particular section dealing with brotherly love. John, xiii. 34: "A new commandment I give unto you that you love one another as I have loved you." Gal., vi. 2: "Bear one another's burdens, and so you

shall fulfill the law of Christ." Matt., xxii. 40: "On these two commandments depend the whole law and the prophets." If Mary, "sitting at the Lord's feet listened to His word," may we not fancy that His Mother and Joseph listened with rapture in the House of Nazareth as He unfolded the "word of God"? And were not their hearts burning within them (Luke, xxiv. 32) as He spoke and opened to them the Scriptures? "Et mater eius conservabat omnia verba hæc in corde suo" (Luke, ii. 51). Other texts, emphasizing Mary's relation to the "word of God" are Luke, viii. 20-21, and xi. 28.

Enoikcito en hymin: let it not merely dwell "in your midst" or "among you," but "in your hearts": "let it penetrate your inmost being," *oikeo* being often used of qualities that sink deep into man's heart and become part and parcel of his being. Hence: let the message of Christ take firm root in your hearts; "be at home in the Gospel story and let it be at home in you, so that it may be always ready for use" (Cambridge). Let it influence your daily conduct. And let it dwell in you *plousios*—richly, abundantly, in rich abundance, without stint, in its fulness, not niggardly. "The word of God is to be read, not with hurry or precipitancy, but with reflection and meditation. . . . Would to God, the meditation on the SS. Scriptures was substituted in place of those light and frivolous works of fancy which poison and corrupt the mind" (Archbishop MacEvilly). "And His Mother kept all these words, pondering them in her heart" (Luke, ii. 19). Is Christ's message to you the very food of life? It was the staple of daily meditation in the Holy Family.

Didaskontes: how is this indwelling of the Gospel in you to show itself? By your trying to influence one another for good, by teaching and admonishing one another *en pase sophia*—"with all wisdom." The duty of fraternal correction in particular is inculcated in I Thess., v. 14: "And we exhort you, brethren, admonish the disorderly." The word *sophia* suggests a whole gamut of appropriate meanings. Teaching and admonishing require "fine handling." Let it be done "with the greatest skill," "with the utmost tact," "with the skill of an expert," "with consummate prudence"—all which phrases express this "most delicate handling" required for the task. *Sophia*, a many-sided word, may refer, not merely to

the thorough knowledge of things and persons in teacher and corrector, but perhaps to that heavenly, supernatural wisdom which lifts the obligation to a religious duty and insures full success. *En pase sophia*: "with wonderful wisdom;" "with many-sided knowledge." Gal., vi. 1: "Set such a one right . . . looking to thyself (= thinking of thyself) lest thou perhaps in thy turn be tempted." Read Matt., xvii. 15-17. In the Holy House the *didaskein* (teaching) was mostly done by example.

Psalmois: the message of Christ is to dwell in your hearts in such rich abundance as to find spontaneous utterance in religious song. This is done *en chariti*—"with thankfulness," "in thanksgiving," or "with the help of Divine grace." The clause, *en tais kardiais hymon*, causes some trouble: (1) not with the lips; not aloud; but with your hearts and in silence; (2) in your hearts; in the sincerity of your hearts; regardless of whether the songs are uttered aloud or not; "with heartfelt sincerity"; (3) *en chariti* may be joined with this clause: "in gratitude and in your hearts" = "out of your grateful hearts." Songs of infinite praise rose continually from the humble home of Nazareth.

Pan hoti: "everything"; nothing excepted. No matter how commonplace your act may be in the eyes of the world, the good intention ennobles the humblest duty. I Cor., x. 31: "Whether you eat or drink or whatsoever else you do, do all to the glory of God." Of course, "you cannot sanctify a wrong action by a right intention" (Rickaby). Do all "in the Name of Jesus," "under the covering shade and protection of that great Name and Power. That Name to the Christian is his victory in temptation, and his refreshment in sorrow. In the name of the Lord Jesus, by His authority, and, as it were, in His Person. So that no longer I live, but Christ liveth in me (Gal., ii. 20), and as the Father abiding in Him doeth the work (John, xiv. 10), so He abiding in me (John, xv. 4) may in some sort do my works" (Rickaby). "All this is consequent upon the state of sanctifying grace given in baptism, and obtains more or less perfectly in individual souls according to the height to which grace rises in them and the hold which it takes upon their nature." Note *eucharistountes* closely joined to the preceding: through the uniform practice of the good intention our whole life becomes one prolonged act of thanksgiving. Vincent: "Note the

emphasis on the duty of thanksgiving placed at the close of the exhortation." Thanksgiving in the broad sense of the Apostle is the creature's homage that St. Ignatius calls *laudare*: "praising God." And so we reach the ultimate purpose of man's creation. It is noteworthy how swiftly and dexterously St. Paul's hands glide over the keyboard: there are first the humble rumbling notes of everyday Christian life; these are soon relieved by the higher strains of Christian Charity, and before we are well aware of it, the music melts and dies away into the grand accord of the creation's worship of its Creator.

A final glance at the Holy Family. There, in the shadow of the Holy House, we see them—these Three, Jesus, Mary, and Joseph—engaged in their daily household duties. We watch them especially at their prayers which are heavy with sweetest frankincense. The opening of to-day's Gospel (Luke, ii. 41) shows them again engrossed in the worship of God, in the mighty Temple of Jerusalem. "Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus." Let our Catholic families take their pattern from the Holy Family.

We may now try to embody the knowledge gained from a study of the original in a translation:

Therefore, as God's elect, as His saints and favorites, put on heartfelt compassion, kindness, humility, meekness, forbearance: Bear with one another, and forgive one another, as often as anyone has a complaint against anyone. Inasmuch as Christ forgave you, do you likewise forgive. And over all these things put on *love*—that's what binds all together in a perfect whole. And let Christ's *peace* (the peace you were called to enjoy, in one body) be umpire in your hearts. And ever show yourselves grateful. Let Christ's *message* dwell in you, without stint, so that you teach and admonish one another with a wealth of wisdom, and in psalms and hymns and religious songs chant to God in your hearts with the help of His grace. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him. [Verses 16 and 17 may be joined thus: and in psalms and hymns and sacred songs make melody to God out of your grateful hearts; in fact (*kai*), whatever you do, in word or deed, do everything in the name of the Lord Jesus as a thanksgiving to God the Father through Him.]

FOOLS' FREE SILVER

By W. W. WHALEN

Some years ago, *Life*, the more or less comic weekly, had a prize contest. A reformed crook told that the "easiest marks" he found in his hard-luck-story career were the Catholic clergy. He educated his daughter in college, built a house or two, and did a lot of other worthwhile things with the money that came from the Roman-collared gulls. His annual income mounted up into the thousands. His squib won the first prize in *Life*. Fifty dollars more—on the clergy! That really looked like rubbing it in, don't you think?

Let an agent have empty oil wells to sell stock for, or a new moving picture concern that will release only highly moral (and stupid) films; syndicated trashy books printed from worn-out plates; "artistic" paintings of oneself, with the eyes colored naturally (nothing said about the nose!); graphophone records with sixteen tunes for \$2.98—and whither does he make a track? To the first Catholic rectory in sight, and he goeth thence on his way rejoicing. The returned soldiers bit deep into the juicy oil doughnut, only to find they were chewing a sponge. We're simpler than the soldiers. We more resemble the sailor who's getting his land legs on, and is keen to make ducks and drakes of his recently acquired wages.

I myself confess to no few sins in the name of sweet charity. I've fallen just as badly as—maybe worse than—most, and I'm speaking from the fullness of a bitter experience. Enter a pop-eyed young man whom I knew as a schoolboy. He makes it a point to call too frequently on priests, if he can scrape up an acquaintance with them at all. The passing years have brought him a wife on whose "beauty" he dilates. I recall now that he and she were featured in juxtaposition in the newspapers, because the "beautiful" wife ran away from her pop-eyed husband with a cross-eyed Jew, ugly but rich, who shortly after ran away from her. Pop-Eyed married her from a road-house, where she had no right to live, and he had no business to visit. He descants only of her physical charms; her moral worth is nil. Where she is now, is a question. Well, I took in the young gentleman for old time's sake, who then

promptly took me in. He borrowed. Now I feel I got off rather cheaply. One must pay for every lesson in this grim old world.

Again, early in the morning, he dropped in from his home, a distance of some fifty-odd miles. I expressed surprise that he could arrive so shortly after breakfast. He told the truth about getting out of bed betimes—but he didn't say whose bed and where. I learned later that he'd passed the night with my nearest clerical neighbor. He lit in on that unlucky Roman collar at eleven p. m.—which, of course, meant he had to be put to bed, as that priest, like me, dwells in the wilds. With him, he brought his young nephew.

My clerical friend is more canny than I, being a younger man. It's the truth that, as we priests advance in years, we too oft decline in wisdom. I envy young clerics now for their perspicacity. The self-invited guest and his nephew said the Rosary in unison out loud, so that their sing-song voices echoed through the lonely old cottage. The cautious young priest wondered—and suspected. Next morning he was held up for a loan, which he refused.

My neighbor, when a curate in Pop-Eye's parish, lent two months' rent to Pop-Eye's papa, a sum of seventy dollars. The years passed without bringing back that sum to the priest. Old Mr. Pop-Eye went to "the beautiful isle of somewhere," wherein we must pay every farthing. 'Perhaps the confessor's absolution at the end wiped off all imperfections from the old borrower's head—but what about that poor curate's seventy greenbacks?

Young Mr. Pop-Eye wanted only seventy-five dollars—five more than his papa—though he was at that moment wearing a fifty-dollar suit, while I at the same hour cavorted in my best serge at twenty-nine dollars—a sale bargain. Young Pop-Eye was full of unction, also of business. His second bid for a loan from me was one too many.

"Father, dear, I'll give you my personal note."

He posed like John Barrymore in "Hamlet." I took my cue from him, and strutted like red-headed Robert Mantell in "Riche-lieu":

"Son, dear, before you give me that valuable personal note of yours, let me give you my personal opinion of the man who'll make a mark of priests in poor parishes."

I did in no few words, being generous to a fault in vocabulary.

You see I was born during a mine strike in the anthracite regions. There was a fight right below my accouchement boudoir—we lived in a mine shack—and the cursing outside was bad enough till a flying piece of rock smashed my window, an inch from my hairless little pate, and made things worse. Of course, I joined in. The missile missed me, but I didn't miss all the fun. At that, I opened my toothless mouth, and gave a right lusty exhibition of what a terrible pulpit orator I should become. But I always talk at the wrong time. When I rebuked Pop-Eye, I ruined all my chances of ever recovering my first loan.

Last week a mountaineer, who lives up to the fearful and wonderful drawings of such characters in magazines, came wearily in to borrow twenty-five dollars. He paid seventy-five cents to my church all last year. I've begged him for two years to have his baby baptized, but for some weighty reason of her own (she tips the scales at two hundred and ten pounds) his non-Catholic wife won't allow the child to come, and the "cruel" husband for once lets her have her way. Yet when he's a feller who needs a friend (to borrow from), he taps at his pastor's door. I haven't enough money to install a doorbell. He was sick, so, since I was fool enough to lend money to Monsieur Pop-Eye, I was sport enough to lend to old Ichabod Crane.

During the flu tide, I found lying on the mountain road in the drizzling rain a sailor and a soldier, both hardly more than twenty years of age. They needed medical attention. I brought them to my rectory, and nursed them ten days. They were readers of the "Menace," and firm believers in its every preachment and shuddering example.

I tried to argue that, since neither of them was in any way an attractive subject, being dirty and uncouth, and owning no powers of conversation, they might see that priests weren't at heart such a bad lot after all. I had no housekeeper, a girl coming in daily to get our meals. I was called out one night to that same old Ichabod Crane, who'd been "tuk somethin' orful with the golic," and, when I returned, my soldier and sailor had departed with everything of value they could lay their hands on. They left seven cents in my money drawer, the nickel being plugged and the pennies warped. They were both deserters from Uncle Sam.

Not heeding that lesson, a year after I took to my sympathy an aviator with a tubercular spine, who had fallen from his ship. I kept him over-night, and next morning at breakfast my mother shed tears over his pitiful condition. I gave him enough money "to carry him home to Maryland," where he never went at all. To my horror, I discovered he was a dope fiend. Small wonder, poor devil, with all that hideous suffering. He died within the year, and then I learned he was absolutely an impostor, having never been in the air service or any military service at all.

A "paroled prisoner" came to me in a city where I was curate, and begged me to get him a job. He told a story that would move a mud-stalled Ford. I secured work for him, and also paid his board two weeks in advance. I helped him to get clothes, etc. Then a detective lit on his trail, and the man on parole turned out to be a crook whose photo was featured in various rogues' galleries. He had deceived a decade of the non-Catholic clergy in our town, but none cared to appear in the courts against him. I'd often made a fool of myself before—and since!—so why worry about being laughed at? For the detective's sake, I went as the lone witness, and the charge of false pretenses was pressed.

The pastor dubbed me a gander, and guffawed. When he saw the prisoner, after he'd been sentenced to one year, the pastor's face fell. That very same personage had won our pastor's confidence ten years before, and stolen a chalice from that same church. The chalice was recovered, and the thief jailed; yet he was daring enough to return to his old poaching ground.

I received a letter from one of the gentleman's many wives. She told me a volume of his escapades. It was his forte to find out about a woman and her banking account, marry her, beat her almost to death, take what was hers and abscond. The curate who succeeded me got a clever letter from the hero languishing in durance vile, begging for the Easter Holy Communion. I warned the priest to step cautiously, as I remembered the court trial. Then the warden came forward with the information that a woman of the streets told the crook to receive the Blessed Sacrament, as thus he'd win the confidence of the unwary new priest, and might get a parole.

It is all right to be generous, but it surely would pay most of us priests to guard our sympathies. Why be so ready with a loan,

unless to a clerical confrère? And in some cases, even there caution is advisable, lest we lose our money and our friend. So many people look on a "thing borrowed as a thing found." Too great kindness in money matters is so often a mistake.

I live alone, and always have loose change about the place. I need it for various festivals, our banks being quite distant. I run a tiny store, fresh candies for my mountaineer kiddies, and cigarettes for the boys. The rectory is seldom locked, and yet I can't always be there. My change was disappearing. Also I discovered that my gasoline tank, which holds one hundred gallons, was too rapidly depleted. I disposed of its entire contents, one hundred gallons in six weeks, yet took in only about fifteen dollars, when gas was twenty-two cents a gallon. I didn't measure the liquid out myself; I hadn't the time, in fact, but trusted my country boys to do that themselves. They'd pay for two gallons, and help themselves to ten. Let me add in justice, that only a few so abused my trust. I often feel quite guilty that I may ruin the parish for my luckless successor.

I gave my Ford for sixty dollars to a young man whom I'd favored extremely. You see I'd secured a new one—second-hand. The old Ford had four new tires, so I hardly felt I'd robbed the recipient. And I wished him to bring his good mother, a convert, to Mass, as they live far away, and blind staggers had made phosphate of their solitary horse. They were once quite prosperous, and their present privations go hard on them.

The young man—a wild devil in his own home town—had the car almost a year, and to date had paid about fifteen dollars on it. He was "robbed" one night by a highwayman, according to his story, when his mother sent him with thirty-five dollars to pay me for the auto. Then I discovered he was my worst thief; he was taking my change; he was spurting away on hundred-mile trips hither and yon with my gas and money. I actually caught him stealing my nickles and quarters between Masses on Sunday! No, I won't write what I did to him, but he knelt all during the services that day, and never *sat* once.

While smarting under the memory of his deeds, with a dull ache in my heart—the serpent's tooth of ungrateful parishioners makes us appreciate somewhat how our Lord felt on the Cross when His

followers deserted—a long-armed telepathy brought me up against one of the state highway patrolmen. He told me that he was on the track of the same young man for robbing summer cottages in the mountains.

"And there's another fellow I'd love to locate," declared the cop. "That thief of a boy lately got a disreputable Ford from some pal or other, and now he can travel faster. I have a fixed idea that the one who gave him the Ford is in on his game, and gets some of the pickings!"

My Ford! Me! That was the last straw. I lit a Camel, and put the hot end into my mouth. I wanted to whack my tender skull up against a telegraph pole.

Charity covers a multitude of sins; also charity makes life a primrose path for a lot of sinners. Charity misdirected is certainly firing good buckshot at the moon. The desire of money is the root of all evil. God save us all from digging down to that root! But many people these days want to get through life on balloon tires, with cushions sewn under their elbows. They won't work unless they must; yet they have to eat, dress, drink and dance and take long vacations. One doesn't mind so much paying the butcher and baker for them, but why pay the piper too, since he toots on a horrible saxophone? Why should we help the lazy?

When you and I, at the end of the month, count up our salary—if we get it!—and, all debts paid, complacently lay our little pot of pennies away for the rainy day, is it honestly fair to the man God made us—are we doing justice to ourselves when we permit loafers to smash our private bank? The desire of money is the root of all evil, and the philosophy of such characters is: "Root, hog, or die!"

The day may dawn that will find us, like David, watering not our couch with tears, but our purse. And I've never known the gentle rain of the optics to make green grow on the inside of a pocketbook. The widow of Sarephta found that her pot of meal diminished not. But no such luck for our pot of pennies. It's grand to feel we have treasures laid up where neither rust nor moth consumes; but why let glib-tongued thieves break through our caution, and steal our small earthly possessions? It's a pleasant sen-

sation, and far from sinful, to realize we own something substantial here below.

I've made a mighty resolution to be hard as nails in future. You perhaps, gentle Fathers, have tabulated in your brain the same thing. But those firm resolutions of ours, how few of us keep them!

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Attitudes During Liturgical Prayer

The Liturgy of the Catholic Church was formed in the East and in the southern countries of Europe. The natives of these countries are, broadly speaking, more lively and demonstrative than the inhabitants of our colder northern latitudes. Now, if even the more stolid Northerner frequently accompanies his speech with gestures of hands and arms and other movements of the body, such dramatic actions are far more commonly witnessed in the South. At times the gestures of an Italian, or an Oriental, are so expressive or descriptive of that which forms the subject of conversation, that a deaf man should not find it impossible to guess at that which is being discussed by watching the gesticulations of the interlocutors. We have but to watch ourselves attentively, and we shall soon find by personal experience that any strong feeling or emotion tends to reveal itself by some outward action or gesture. The Liturgy of the Church neglects none of those things which may be of assistance in our worship of God. For that reason gestures play a very important rôle in our religious functions; and, because in the course of time all ceremonies have a tendency to become rigid and formal, not to say conventional, we must know their origin and meaning, so that they should never degenerate into a soulless mummery.

EXTENDING, RAISING AND JOINING THE HANDS

There is one gesture which we find in the oldest religions, as well as among the Jews and early Christians, namely, that of extending the arms and of lifting the hands towards heaven, or towards the divinity to which supplication was made. There are innumerable allusions to this practice in the Classical writers of Greece and Rome. Thus Virgil, to quote only one, relates how the traitorous Sinon lifted his hands towards heaven after they had been freed from the cords with which he had been bound:

*Sustulit exutas vinclis ad sidera palmas:
"Vos, æterni ignes, et non violabile vestrum
Testor numen . . ."*
(Æneid, II, 153.)

When favors or help were asked, the Greeks and Romans not only extended, or raised their arms and hands, but held up the palm of the hand, as beggars hold out their hand when an alms is given them. Virgil also bears witness to this when he relates how Æneas beheld the gods of Troy in a dream: at once

*Corripio e stratis corpus tendoque supinas
Ad cælum cum voce manus . . .*

(*Æneid*, III, 176.)

The Jews were wont to pray in the same manner. The first example that occurs to the mind is the incident related in Exodus, when Josue fought against Amalec, while Moses stood on top of the hill with Aaron and Hur: "And when Moses lifted up his hands, Israel overcame: but, if he let them down a little, Amalec overcame. And Moses' hands were heavy: so they took a stone, and put under him, and he sat on it; and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset" (Exod., xviii. 11-12). In this incident the lifting up of the hands, or rather arms of Moses, is identified with his prayer, and the dropping of the arms from sheer fatigue is taken as a cessation from prayer.

In the Psalms we come across innumerable exhortations to lift our hands to God in prayer. In Ps. cxxxiii, they that stand in the house of the Lord are exhorted to lift their hands towards the holy place: "In the nights lift up your hands to the holy places, and bless ye the Lord." Again, the lifting up of the hands is considered to be in itself a sacrifice: "Let my prayer be directed as incense in thy sight: the lifting up of my hands as evening sacrifice" (Ps. cxl. 2). Isaias declares in the name of God that the Lord is weary of Israel's prayers: "And when you stretch forth your hands, I will turn away My eyes from you: and when you multiply prayers, I will not hear. For your hands are full of blood" (Is., i. 15).

The Apostles and early Christians prayed with outstretched arms and uplifted hands, thus reproducing the attitude of the divine Mediator who, with arms stretched out wide, offered Himself in our behalf upon the tree of the Cross. The attitude of our divine Redeemer upon the Cross is an invitation to all men to come unto Him. During three long hours He prays and pleads with His

heavenly Father, with arms extended as a suppliant. He likewise appeals to His own people who remain deaf to His calling: "All the day long have I spread My hands to a people that believeth not and contradicteth Me" (Rom., x. 21). In the hour of His triumphant ascension, Jesus spreads out His hands in a farewell gesture and a last blessing, by which He, as it were, empties His hands so full of heavenly gifts: "And, lifting up His hands, He blessed them" (Luke, xxiv. 50).

The early Christians were wont to pray, not only with hands uplifted, but likewise with arms stretched out in the form of a cross. St. Paul is very explicit: "I will that men pray in every place, lifting up pure hands, without anger and contention" (I Tim., ii. 8). From various passages in the writings of the post-Apostolic age, we gather that this lifting up of hands likewise implied a stretching forth of the arms; thus, Tertullian makes it quite clear that, if Christians play with outstretched arms, it is that we might reproduce in our very bodies the figure of Christ praying for us on the Cross. After rebuking those who superstitiously wash their hands before prayer, Tertullian (*De Orat.*, xiv) declares that "the hands are clean enough which we have washed once for all, with the whole body, in Christ. Although Israel wash daily, yet is he never clean . . . : sinners by inheritance, through consciousness of their fathers, they dare not so much as lift up their hands unto the Lord, lest some Isaias cry out, lest Christ shudder. But we not only lift them up, but even spread them out, modelling them after the Lord's Passion, and, while we pray, we confess Christ" (*nos non attollimus tantum, sed et expandimus, et dominica Passione modulati orantes, confitemur Christo*).

Elsewhere also the fiery African repeats this assimilation of the Christian in prayer to Christ nailed to the Cross: "We Christians, looking up with hands spread open, because without guilt . . . are ever praying. . . ." And this attitude, he says (*Apolog.*, xxx, in "Library of the Fathers," X, 70), is a manifestation of the Christian's constant readiness to suffer with and for Him of whom the very act of prayer ever puts him in mind: "Whilst then we are thus spread forth before God, let your claws of iron pierce us, your crosses hang us up, your fires play about us, your swords cut off our necks, your beasts trample on us: the very gesture of

the praying Christian is prepared for every punishment" (*paratus est ad omne supplicium habitus orantis christiani*).

Thus, to pray after the likeness of Christ crucified is held to add efficaciousness to our supplications: "Then is our prayer more speedily answered," says Maximus of Turin, "when even the body reproduces Christ whose name the heart utters." But it would appear that even here abuses crept in, some Christians raising their hands or extending their arms in an affected or exaggerated manner. Hence, Tertullian (*De Orat.*, xvii) finds it necessary to warn the faithful to pray with becoming modesty and reserve: "In praying with modesty and humility, we shall the rather commend our prayers to God, not even our hands being lifted up too high, but being lifted up with moderation and seemliness, not even our face being raised upwards with boldness."

We are fortunate enough to possess numerous pictorial proofs of the habits of the early Christians when engaged in their devotions. On the walls of the Catacombs of Rome, which so long sheltered the infant Church, one of the figures that appears most often—together with that of the Good Shepherd—is the figure of a woman, obviously engaged in prayer and having her arms stretched out crosswise. These figures have been called *Orantes*. They bear the most irrefragable testimony to the practice of our forefathers in the faith. They are also the oldest examples of Christian art; we may indeed affirm that they are as old as the introduction of Christianity into that city which was predestined to become the very citadel of the religion of Jesus Christ. There are pictures of Susanna and of Daniel in the lions' den—both praying with outstretched arms—which antiquarians think may be dated as far back as the first century. As a general rule, the pictures of the *Orantes* are those of personages mentioned in the Bible, such as Susanna and Daniel, which were favorite subjects for the Christian artist of those days, or they are symbolical representations of the souls of the persons buried in the Catacomb, who, though enjoying the bliss of heaven, are yet not unmindful of the living, but intercede for them with God. Such is the opinion of the well-known archeologist, Msgr. Wilpert. This hypothesis has the advantage of offering an easy explanation of the fact that the *orans* is generally a female figure, which would seem the natural embodiment of the soul

(*anima*). Moreover, if the early Christians prayed *extensis manibus*, they also offered praise and thanksgiving in the same attitude. We see this in the Acts of St. Agnes: every year holy Church reminds us at the Second Vespers of the feast of the sublime prayer uttered by the child martyr in the midst of the fire from which she escaped unhurt: "Stans beata Agnes in medio flammæ, expansis manibus, orabat ad Dominum: Omnipotens, adorande, colende, tremende, benedico te, et glorifico nomen tuum in æternum" (*Antiph. ad Magnificat*). The attitude is indeed that of a suppliant, but it is not a supplication or prayer for mercy or deliverance that escapes from the lips of the Saint, but the purest and most thrilling accents of adoration, praise and thanksgiving to Him who was about to set the twofold crown of virginity and martyrdom upon her brow. Of St. Euplius we read that "lifting up his hands to heaven, he said: I give Thee thanks, O Lord Jesus Christ, for that Thy power has comforted me and Thou has not permitted my soul to perish together with the ungodly" (Ruinart, "Acta Mm.").

From the instances given above it is easy to gather that the early Christians prayed with arms extended or hands uplifted, not only in the privacy of their own homes, but likewise in the public assemblies in church. To extend the arms, or to lift up the hands, was simply conceived as a necessary adjunct to all prayer. It must have been an impressive spectacle to behold a whole congregation standing erect, with eyes and hands lifted towards heaven, or with their arms stretched out at full length, so that the worshipper was a most vivid image of Him who prayed for us in a like attitude, when His arms were stretched out and fastened to the cruel arms of the Cross. The custom of praying in this manner, at least in public, is now all but completely extinct. It only survives in certain local Rites and in religious Orders. Thus, the Dominicans and Carmelites still extend their arms to almost full length at certain parts of the Mass. In some countries one may still see people praying after the fashion of the first Christians, notably at Lourdes. One of the things that impress the pilgrim most deeply is precisely the spectacle of numbers of people on their knees, praying aloud or silently, or repeating the invocations called out by a priest, with their arms extended crosswise. It is perhaps to be regretted that the practice should have disappeared from our devotional life so

that a good deal of surprise is created when anyone is seen praying in the traditional manner of Christian piety. No doubt the practice was meant to be penitential, and as such it has survived in religious Orders. Of St. Pachomius it is already related that he was wont to pray with outstretched arms, and obviously for the purpose of penance and mortification. However, the historian adds the almost incredible detail that the Saint was able to keep his hands in that position for the space of several hours: "Consueverat stans in oratione manus expandere, quas per aliquot horarum spatia minime colligebat." When we read the Acts of the Martyrs, we frequently observe that no sooner were their hands or arms freed from chains than they spread them out or raised them up to heaven. So Prudentius, for instance, relates that, St. Fructuosus and his companions having been cast into the fire, the flame consumed only the ropes with which their arms were secured:

*Non ausa est cohibere pœna palmas
In morem crucis ad Patrem levandas,
Solvit brachia, quæ Deum precentur.*

The reason why the practice of praying in this manner has not survived, is probably one of convenience and good order. It is easy to see that, if an entire congregation were to pray with outstretched arms, many disorders might easily arise, were it only by reason of the inconvenience the worshippers would cause to one another. As the number of the faithful grew, it must have become correspondingly difficult to carry out a ceremony which demands more space than was available in the oratories and churches of the fourth and fifth century.

II. THE EXTENDING OF THE ARMS

Although the people no longer pray in church as they did of old, the priest still prays with arms spread out, though not so widely as in earlier centuries. In the Middle Ages the arms were stretched further than they are today—the very shape of the chasuble necessitated this. We extend our arms at the Collects and during the whole of the Canon—but only the breadth of the chest: *extendit manus ante pectus*, in such wise that the palms of the hands face each other. The fingers are joined together, and their tips must not reach higher than the shoulders nor exceed their breadth, and this

must be observed whenever the hands are to be spread *ante pectus*. In taking up this attitude the priest shows forth in his person our Lord upon the Cross: "Sacerdos per totum canonem in expansione manuum non tam mentis devotionem, quam Christi extensionem in cruce designat," thus the *Micrologus*, written in the eleventh century. St. Thomas gives the same interpretation of the lifting of the hands and the extending of the arms. Answering the objections of those who pretended that the various gestures which accompany the Holy Sacrifice were ridiculous and futile, the holy Doctor says that "the actions performed by the priest in Mass are not ridiculous gestures, since they are done so as to represent something else. The priest in extending his arms signifies the outstretching of Christ's arms upon the Cross. He also lifts up his hands as he prays, to point out that his prayer is directed to God for the people, according to Lament., iii. 41: 'Let us lift up our hearts with our hands to the Lord in the heavens'" (III, Q. 83, a. 5).

St. Thomas gives a different interpretation of the lifting up of the hands and of the extension of the arms, now reduced to an extension *ante pectus*. According to him, the one reminds the spectator of the Cross of Calvary, while the other warns him to lift his heart on high to Him from whom is every best and every perfect gift. The spreading of the hands is also a gesture of greeting, as at the *Dominus vobiscum*; and, when they are opened, raised and folded again, as at the first words of the *Gloria* or *Credo*, or at the words *Te igitur* with which the Canon begins, or at the words *Gratias agamus Domino Deo nostro* of the Preface, they are the accompaniment of the sentiments of faith, gratitude, or ardent longing which animate the soul. Desire and love seem to be the sentiments most naturally expressed by these gestures, as we may learn even from pagan writers. Thus Virgil describes the souls of the dead on the bank of the Styx, eagerly longing to be taken across, that they might enjoy the bliss of the Elysian fields:

*Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore.
(Æneid, VI, 313, 314.)*

III. THE JOINING OF THE HANDS

It is impossible to determine at what period the habit of praying with hands joined together became general. No doubt the practice

became part of the devotional life of the faithful when they ceased to pray with outstretched arms; it certainly was so already in the ninth century, because Nicholas V defends the practice against the objections of the Greeks, who pretended that it was unlawful to pray in any other way except with the hands crossed over the breast (*cancellatis manibus*). The Pope explains that this joining of the hands is an expression of humble submission to the will of God and of our readiness to accept at His hands whatever chastisement it may please Him to lay upon us. The joining of the hands is a beautiful and most eloquent gesture of supplication. The Rubrics are very definite and clear when they describe the manner in which it has to be done: "Junctis manibus ante pectus, extensis et junctis pariter digitis, et pollice dextro super sinistrum posito in modum crucis" (*Ritus cel.*, III.).

We have in this gesture all the essentials of the old-time prayer with outstretched arms, or uplifted hands, the crossing of the thumbs in particular being a reminder of the blessed Passion of our Saviour. The priest should be most careful lest long familiarity with the sacred rites should lead him into slovenly habits. It is a most impressive and edifying spectacle to see a priest, or a number of priests, standing at the altar, or serving in the sanctuary, with hands folded in prayer as prescribed and described in the above Rubric. We should exhort our people to fold their hands in like manner—at Mass and particularly when walking up to, or away from, the communion rail. The mere fact of thus folding one's hands is in itself a help and incentive to earnest prayer, for by common consent folded hands are the symbol of a mind united to God.

SUNDAY EVENING SERMONS

"Protraxitque sermonem usque in mediam noctem" (Acts, xx. 7).

By AMBROSE REGER, O.S.B.

Certain clergymen who like to take things easy, and who are not friends of the office of preaching, are ever ready to contend that it is not expedient to preach too much. The principal service of the Catholic religion is the Holy Sacrifice. A short talk on Sundays and holydays of obligation during Mass is not amiss, according to these shepherds of the flock; but a priest who preaches oftener is suspected of being an innovator, a would-be reformer. Thus, I know of a certain priest who is not without his human failings; still he is not being criticized so much for them (many as they are), as he is reproached with one "grievous" mistake he is making—namely, that he preaches not only every Sunday morning but also every Sunday night. This seems to be "the unpardonable sin" in the eyes of his critics. It is hard to guess the reason for this state of mind, unless it is that those who do not want to preach so often, are put to greater exertion to produce excuses for their own shortcomings in the face of the greater zeal of others. The Bishop of Bellay tells us that he entreated St. Francis of Sales at Paris not to preach twice every day, morning and evening, for the sake of his health. The Saint answered him with a smile that it cost him much less to preach a sermon than to find an excuse for refusing when invited to perform that function: "God," he said, "has appointed me a pastor and a preacher; and is not everyone to follow his profession?" (Butler, "Lives of the Saints"). My opponents are right. The Sacrifice of the Mass is the principal thing in the Catholic Church, but this does not necessarily mean that it must take up more time than the office of preaching. The institution of the Blessed Sacrament lasted only a few minutes, whereas the Sermon on the Mount, the Sermon from the Boat, and the Farewell Sermon to the Disciples lasted much longer. Besides Christ taught daily in the Temple, and not unfrequently He taught all day so that He was very tired at night. Notice how short was His command to celebrate the Eucharist, and how long and impressive the commandment to go forth and teach all nations. Truly

the Child Jesus, only twelve years old, teaches us the importance of the Word of God, when He stays three days in the Temple engaged about "His Father's business." Ecclesiasticus (xi. 6) tells us: "In the morning sow thy seed, and in the evening let not thy hand rest." Likewise: "The levites are to stand in the morning to give thanks, and sing praises to the Lord, and in like manner in the evening" (Par., xxiii. 30).

The practice of short and few sermons may find some justification in well-regulated congregations, where all the people have gone through the long course of the parochial school and have been well instructed in their catechism, so that all they need now is an occasional freshening up of their religious sense. But, my dear confrère, is this the case in your parish? Let us presume that you are in charge of a small parish with a few missions or stations attached to it. There is no Catholic school for your children; Christian Doctrine is being taught, but not regularly, and at the best you or your catechist will succeed in imparting a rather superficial knowledge of religion to the children. The grown people are not much better off. Many of them are so-called Catholics, vacillating between duty and inclination. Their friends and intimates, frequently members of their very household, are Protestants, from whom they have caught the spirit of religious independence. For generations this place had no regular services; one time it had a priest who could hardly speak the vernacular; another was so old and sick that he could not visit his missions during the better part of the year, and then followed a pastor who did not believe in preaching except when certain collections fell due. Do you wonder that the Catholics of this region are not what they ought to be—that they are poorly instructed, that they marry outside the church, and are indifferent as to the religious education of their children? Do you wonder that they are unable to be of any help to inquiring Protestants? Can't you see that these people need more good and simple preaching? Why don't you learn from the Protestant churches? In any—even the smallest—Protestant church, there is morning and evening service, and a prayer meeting during the week. During all these services there is preaching. And, when the bells of all the churches of the town are ringing and all their windows are lit up, your bells remain dumb and your

windows remain dark because you don't believe in so much preaching. But the chances are that next Sunday you will fulminate from your pulpit against certain young people of your congregation, because you heard a rumor that they were seen in a Protestant church last Sunday night. Why did you not open your church doors to them? You call them to terms because they went to hear a Protestant sermon; why did you not preach a Catholic sermon for them? Where do you expect young people to go on Sunday nights, if not to church? If you had had services at your church, most of your own people and several Protestants would probably have come. You can hear the latter say every now and then: "We would like to come to your church, but in the morning we cannot arrange to get there early enough, and Sunday nights you have no service." And, if they ask me why so few Catholic priests conduct Sunday services, I am embarrassed for an answer. Shall I tell them that we don't believe in so much preaching? They might tell me that Christ sent His Apostles to preach to all nations, and that St. Paul preached the Gospel "in season and out of season," for "woe be to me if I preach not the Gospel."

If, therefore, you are the pastor of a flock living in a small town, surrounded by the temples of heresy, and if a considerable number of your people live near, you will have difficulty in finding an excuse for not ringing your church bells every Sunday night and preaching the Word of God to them. You will find that this evening sermon is not as exerting as the morning services, because you are not fasting, and had time all afternoon to rest from the morning's work. Besides you have more latitude in the choice of your subjects, as you are not necessarily bound to the Gospel of the day. You will find that dogmatic sermons on the Church and the Sacraments will be very much appreciated, and will draw interested Protestants to your church. Or, instead of preaching regular sermons, you might give a series of instructions on Catholic Doctrine, on the Apostles' Creed, on the Lord's Prayer, etc. Or you could read some instructive book of meditations, certain selections from Holy Writ, a chapter or two from the Imitation, recite the Rosary, and always close with Benediction of the Blessed Sacrament. Your heart and your experience will tell you how to make the program for the Sunday evenings both interesting and elevating.

Such services are good convert-makers. It is true, God's Grace comes to the truth-seeker principally through the Real Presence in the Catholic Church, but it is through the evening service that the path is laid open to the average convert to arrive at a better knowledge of the Eucharistic God. A twenty years' experience has taught me that, for every Protestant that will come to our morning service, there are five that will attend our evening services. Only when their knowledge of Catholicity has advanced farther, and if they prevent not the grace of God, will they come to Mass; and whenever they have gone so far that they attend Mass with the awe of a believer in the Real Presence, you may count them as prospective Catholics. It must not discourage us if many balk at the doctrine of the Holy Eucharist. If Christ's beautiful sermon, recorded in the sixth chapter of St. John, had the effect of driving some of His hearers away, because "His words were hard and who could hear them," and only His more intimate disciples believed in this sublime doctrine, we must not expect that at the first explanation of the Holy Eucharist our hearers should cry out in unison: "To whom else shall we go? Thou hast the words of eternal life." The respectful attitude which our visitors maintain during Benediction shows that grace is working within their hearts, and, if we persevere in preaching and praying, the work of their conversion will be accomplished in due time, and we will find ourselves amply rewarded by the results of our labors for the sacrifices we have made.

These Sunday-night services are furthermore a safeguard for the Catholics, especially for the young people. Many times they are invited by their non-Catholic friends to come with them to their churches, an invitation which is often very difficult to refuse without giving serious offense. If there are services held at their own church, our young people will find it easy to excuse themselves with the plea that they have to go to their own church. This will bring them to church themselves, and frequently the Protestant who wanted them to accompany him will come instead to the Catholic Church. In a certain town, attended by the writer, he found on his arrival the custom in vogue of going to the Protestant churches, just to show "that we are not narrow-minded" and for social reasons. But, since he instituted the Sunday-night services and kept them up rain or shine (no matter how small the crowd attending),

this abuse has ceased altogether, and his night services are as well attended as his morning services. The people of the congregation are so used to it that they say they would not know what to do without them.

THE LAW OF THE CODE ON CEMETERIES

By STANISLAUS WOYWOD, O.F.M., LL.B.

The bodies of the faithful are to be buried, and cremation is condemned. If anyone has in any way given orders to have his body cremated, it is not permissible to execute the will of the deceased. If he has expressed this wish in a contract, last will or any other act, the stipulation concerning the cremation is to be disregarded (Canon 1203).

Ecclesiastical burial consists in the transfer of the body to the church, the funeral rites at the church, and the interment of the body in a place legitimately appointed for the burial of the faithful departed (Canon 1204).

PROHIBITION OF CREMATION

It is evident that, in itself, it is a matter of indifference whether the bodies of the deceased are buried or cremated. If one favors burial for reason of the spiritual symbolism, it may be said that also in the cremation such symbolism can be found (*e. g.*, the purging powers of the flames symbolizing the purging of the soul, the dissolution of the body into the subtle substances signifying the future transformation of the human body at its resurrection).

However, the Church naturally followed the example of the Patriarchs of the Old Testament, who with loving care prepared the burial places of their kinsfolk. Before the coming of Christ some nations buried the dead, and others cremated them, but the Church has always followed the practice of burying the bodies of the faithful, and by her influence over the christianized nations the burial of the dead became the common practice. Towards the end of the eighteenth century, during the French Revolution, attempts were made to introduce cremation. In 1869 the Freemasons' Congress at Naples resolved to propagate cremation and to do away with the ecclesiastical burial rites. Thereby the burial became a religious issue, and it was not difficult to anticipate the stand of the Church towards the challenge. A Decree of the Sacred Congregation of the Inquisition, May 19, 1886 (*Acta S. Sedis*, XIX, 46), declared that it was unlawful for Catholics to join a society which

purposed to promote cremation. Another Decree of the same Sacred Congregation, December 15, 1886 (*Acta S. Sedis*, XXV, 63), declared that persons who had ordered their bodies to be cremated were to be deprived of ecclesiastical burial, and a further Decree of the same Congregation, July 27, 1892 (*Collectanea de Propaganda Fide*, II, n. 1808), declared that persons who had ordered their bodies to be cremated, and had not retracted their order in spite of admonition, were to be deprived of the Last Sacraments. If the dying person himself was not responsible for the order to cremate his body, but the order was given by his family, he may of course receive the Sacraments, and the funeral rites may be conducted in the church, but the priest may not conduct the body to the crematory. Scandal should be removed by the priest's declaration that the deceased is not responsible for the cremation.

CATHOLIC CEMETERIES, NOT CHURCHES, ARE THE ORDINARY BURIAL PLACES

The bodies of the faithful shall be buried in cemeteries which have been blessed either with the simple or the solemn rite in the manner pointed out by the approved liturgical books. Canons 1155-1156 on the consecration and blessing of places are to be applied to determine who has the right to perform the solemn or the simple blessing of cemeteries.

With the exception of residential bishops, abbots and prelates *nullius* who are to be buried in their own churches, and the Roman Pontiff, royal personages and Cardinals, the bodies of the faithful may not be buried in the churches (Canon 1205).

The Jews buried the dead outside the towns and cities, and the law of the Roman Empire forbade burial within the precincts of cities and towns. Beginning with the fourth century, the custom developed of burying the faithful in the ground around the churches, and this practice became very general and continued throughout the centuries up to recent times. We see illustrations of that ancient practice even here in the United States, where in the older cities the cemeteries are around the churches, Catholic and non-Catholic. Soon after the practice of burying the dead near the churches had become quite general, the churches themselves became burial places. In many churches in Europe may be seen stone slabs in the pave-

ment of the churches which bear the inscriptions of the persons buried underneath the floor. The Roman Ritual implies that burial in the churches was quite common, for, speaking of such burial, it says that, where the ancient practice of burying the dead in cemeteries is in vogue, it should be continued, and where it is not it should, in so far as possible, be restored. And the Ritual forbids the burial of the bodies in any other place in church than under the pavement and not too near an altar (*Rituale Romanum*, tit. VI, cap. I, *De Exequiis*).

The Code forbids burial in churches, except in the case of bishops, Cardinals, etc. The Holy See was asked to decide whether the law of the Code also forbade burial in vaults under the pavement of churches. The Committee for the Authentic Interpretation of the Code answered that, if the space under the floor of the church is truly and properly a place destined for divine worship, the prohibition of the Code applies (October 16, 1919; *Acta Ap. Sedis*, XI, 478). Since the Code does not deprive anyone of acquired rights, nor abolish centenary and immemorial customs unless it explicitly states that such rights and customs must cease (cfr. Canons 4-5), burial in churches based on these claims is still permissible.

RIGHT OF THE CHURCH TO POSSESS CEMETERIES

The Catholic Church has the right to possess its own cemeteries. If this right of the Church is denied by the civil government, and there is no hope that the Church will be permitted to have its own cemeteries, the local Ordinaries should try to obtain permission from the government to bless the public cemeteries, if the majority of the people who are to be buried there are Catholics, or that at least a section of the common cemetery be given to the exclusive use of the Catholics; if the latter request is granted, the Catholic section should be blessed. If even that much cannot be obtained, the individual graves should be blessed at each burial in accordance with the rites specified in the approved liturgical books (Canon 1206).

In the United States the Catholic Church has no difficulty in acquiring and managing its own cemeteries, and many parishes have their own separate burial ground. In many towns and cities there is only one cemetery for all the Catholic parishes, for a great deal

depends on the opportunities of purchasing suitable property in the vicinity of a town or city. The administration of the cemetery, whether it serves for one parish only or for several, is usually in the hands of the pastor of the parish which owns the cemetery. A price fixed by the administration and approved by the local Ordinary is paid for individual graves and for family plots, and the money accruing from the sale of the graves is used to refund the parish for the purchase money of the property and for the payment of the men employed in the care of the cemetery. The Second Plenary Council of Baltimore ordains that any surplus derived from the sale of lots in cemeteries shall be spent for the benefit of charitable and religious works to be designated by the local Ordinary. The poor are, by order of the same Council, to be given a respectable Christian burial service free of charge (*Acta et Decreta Concilii Plenarii Baltimorensis II*, n. 393).

The Second Council of Baltimore (n. 392) permits the burial of converts in a family burial plot in a non-Catholic cemetery when the remaining members of the family are non-Catholics, and the Third Plenary Council of Baltimore (n. 318) adds that the individual graves should in that case be blessed when a convert is buried. Furthermore, Catholics who bought a burial plot in a non-Catholic cemetery before the year 1853, or more recently, provided the purchase was made in good faith and in ignorance of the prohibition of the Church, may be buried there, and the pastor is permitted to conduct the funeral rites at the house as well as at the church, unless in either case the Ordinary should have forbidden it in some instance for serious reasons (*Acta et Decreta Conc. Baltimorensis Plenarii III*, n. 318). It may be remarked that the prohibition of the Church supposes that there is a Catholic cemetery near enough to the home of the deceased to permit his body to be conveyed thither without great difficulty and expense. In view of the immense extent of territory of some of the parishes in the United States, it is impossible to have sufficient cemeteries to be convenient for all the scattered families of these districts.

The Councils of Baltimore do not mention the case in which a Catholic woman is by dispensation of the Church married to a non-Catholic who buys a burial plot in a non-Catholic cemetery for

himself, his wife and children. May the wife be buried there with her husband? As far as we have been able to ascertain, there is no explicit ruling on the case, and it seems that the bishop may permit the wife to be buried with her husband in the non-Catholic cemetery for the same reasons which prompted the Council of Baltimore to make the above-mentioned concessions. Another question arises when one part of a family is Catholic and the other non-Catholic, and the Catholic member or members have a family burial plot in a Catholic cemetery. May the non-Catholic members be buried in the family plot in the Catholic cemetery? The question was submitted to the Sacred Congregation of the Holy Office whether a non-Catholic connected with the Catholic by consanguinity or by marriage may be buried in the ancestral burial ground in a Catholic cemetery. The Holy Office answered, March 30, 1859 (*Collectanea de Propaganda Fide*, I, n. 1173), that the bishop should do all in his power to observe the rules of the Sacred Canons, but, if he could not prevent the burial of the non-Catholics without scandal and danger, he might tolerate it. The Second Plenary Council of Baltimore (*Acta et Decreta*, n. 389) stated that the Holy See had permitted the burial of non-Catholic members of the family in the family burial vaults in Catholic cemeteries, but the Holy Office declared, January 4, 1888, that the Council of Baltimore must be interpreted in the light of the above-mentioned Decree of the Holy Office—that is to say, as a mere passive tolerance for the sake of avoiding greater evils (cfr. Note to Decree n. 1173 in *Collectanea de Propaganda Fide*). In the United States the burial of non-Catholics in Catholic cemeteries should not be necessary in order to avoid scandal or danger to the Church or the priests of a parish, because the bishop can draw up any rules he wishes under which the Catholic cemetery is to be managed, and persons who desire to acquire a burial place or family plot in the cemetery must abide by the rules for the management of the Catholic cemeteries when they are made part of the contract. In extraordinary cases which might arise, the pastor must refer the matter to the bishop, who is to judge whether the circumstances of the case are such that the burial of non-Catholic members in a family burial plot should be permitted.

DESECRATION OF CEMETERIES

The rules of Canon Law with regard to the interdict, violation and reconciliation of churches apply also to cemeteries (Canon 1207).

If an interdict is placed on a cemetery the bodies of the faithful may be buried there, but without any ecclesiastical rites (cfr. Canon 2272, § 2). An interdict on a church does not subject the cemetery to the interdict, even though it adjoins the church; if a cemetery is interdicted, the church adjoining it is not under the interdict, but the oratories erected in the cemetery are under the interdict (cfr. Canon 2273).

The cemeteries are made sacred places by the solemn or the simple blessing performed according to the rite of either the *Pontificale* or the *Rituale Romanum* by the competent authority. The defilement of cemeteries is effected by the same offenses which defile a church (cfr. Canon 1172). Before interment may be made in a cemetery which has been defiled, the rite of the so-called reconciliation must be performed. If the cemetery was blessed with the solemn rites of the *Pontificale Romanum*, the rite of reconciliation as prescribed by the same *Pontificale* is to be performed; if the cemetery has been blessed with the simple blessing of the Roman Ritual, the rite of reconciliation prescribed by the Roman Ritual is to be employed. A cemetery which has been blessed with the simple rite of the Roman Ritual, may be reconciled by the rector of the church to which the cemetery belongs; if the cemetery had been blessed with the solemn rite of the *Pontificale Romanum*, the rite of reconciliation to be taken from the same *Pontificale* is reserved to the local Ordinary, or, in case of cemeteries pertaining to exempt religious, to the major superior. In case of necessity, when there is no time to approach the Ordinary, the rector of the church to which the cemetery belongs may reconcile even a solemnly blessed cemetery (cfr. Canons 1176-1177; on offenses which defile a cemetery cfr. THE HOMILETIC AND PASTORAL REVIEW, July, 1925, 1081 sqq.).

WHAT CHURCHES MAY HAVE A CEMETERY

Every parish should have its own cemetery, unless one common to several parishes has been legitimately designated by the local

Ordinary. Exempt religious may have their own proper cemetery distinct from the common one. Other legal persons and even private families may be permitted by the local Ordinary to have a cemetery of their own, separate from the common one, and this may be blessed after the manner of blessing ordinary cemeteries (Canon 1208).

In the United States where every parish is free to acquire property for the purpose of a burial place (subject of course to the regulations of the State Board of Health as to proper location and due manner of interment), the individual parishes in the rural sections usually have their own cemetery. It may, however, be impractical for every parish of a city or larger town to have its own cemetery, for suitable pieces of land may not be available in the vicinity or the expenditure to purchase the land might be too great for each parish, especially the smaller ones. Since the bishop has the supervision of the administration of all parishes, the diocesan statutes usually prescribe that the pastors obtain the consent of the Ordinary for all important undertakings.

The exempt religious had also under the former Canon Law the right to have their own cemeteries. Though they do not need the permission of the bishop to acquire property for a cemetery, since the law gives them the right to have cemeteries of their own, nevertheless they cannot use it as a burial place before it has been blessed, and the blessing of a cemetery cannot take place without the consent of the Ordinary (cfr. Canon 1157). Now, if the cemetery is to be solemnly blessed, the blessing is reserved to the local Ordinary; if it is to be blessed with the simple rite of the Roman Ritual, it is reserved to the major superior of exempt religious.

INDIVIDUAL BURIAL PLACES IN THE COMMON CEMETERY

In parochial cemeteries the faithful may with the written permission of the local Ordinary or his delegate, and in cemeteries proper to some ecclesiastical body with the written permission of the superior, construct for themselves and their families special burial places; with the consent of the same Ordinary or superior they may also convey these to others.

The burial place for priests and clerics should, wherever possible, occupy a space separate from the laity in the more prominent part

of the cemetery. Moreover, where it can be conveniently arranged, a place should in this space be set apart for priests, and another for inferior ministers of the Church.

The bodies of infants should likewise be buried in a plot specially set apart for them, if it can be conveniently arranged (Canon 1209).

The Code speaks of "constructing" special burial places in the cemetery; very likely, the building of a burial vault is meant. In the United States there are comparatively few burial vaults of private families in the Catholic cemeteries, but it is very common for families to buy a family plot in the cemetery. The pastor of the church which owns a cemetery is usually empowered by the statutes of the diocese, or by the general provision of the Second Plenary Council of Baltimore (*Acta et Decreta*, n. 393), to sell lots subject to the cemetery regulations of the diocese, and regular printed forms to be made complete by filling in the description of the particular place in the cemetery, name of the person, etc., are usually employed.

PROPER CARE AND CUSTODY OF CEMETERIES

Every cemetery should be well enclosed on all sides and carefully guarded (Canon 1210). The Ordinaries of dioceses, and the pastors and superiors concerned, should see that the cemeteries contain no epitaphs, eulogistic inscriptions, and ornaments which do not harmonize with Catholic faith and piety (Canon 1211). Besides the blessed cemetery, there should be, if possible, a separate well-enclosed and guarded place for the interment of those to whom ecclesiastical burial is denied (Canon 1212).

The Third Plenary Council of Baltimore (*Acta et Decreta*, n. 319) urges all pastors who have charge of cemeteries to attend to their duty of keeping the cemeteries in good condition lest the people, seeing the burial place dirty and neglected, have a just cause to complain and to refuse to be buried there. Since the Church in the United States has full freedom in the management of its cemeteries, the diocesan regulations can exclude anything unbecoming to the dignity of the cemeteries, for no monument, ornament, inscription, etc., can be placed there without the consent of the priest in charge of the cemetery.

INTERVAL BETWEEN DEATH AND BURIAL. EXHUMATION

The body of a deceased person should not be buried, especially in case of sudden death, until a sufficient length of time has elapsed to remove all doubt of actual death (Canon 1213).

Without the permission of the Ordinary it shall not be lawful to exhume a body from any place where it has been committed to its final resting-place by ecclesiastical burial. The Ordinary shall not allow the exhumation of a body unless it can with certainty be distinguished from other bodies (Canon 1214).

As to the interval between death and burial, the civil law of the various countries or states forbid burial within a certain number of hours after the attending physician has pronounced a person dead. The Code advises special precaution in cases of sudden death, because in such cases it is generally admitted that apparent death happens quite frequently. It has been said that the method of embalming the bodies which is very common in the United States eliminates all uncertainty as to the death of the person, and there is thus no danger of burying one who is only apparently dead. However, as it would be criminal to embalm a body unless it is certain that death has ensued, the physician and the embalmer must be certain that the person is actually dead before the embalming is done. In the United States—and we suppose the same rule exists in other countries—nobody is allowed to embalm bodies without being licensed for such work.

Canon Law demands that the administrators of Catholic cemeteries obtain the permission of the Ordinary of the diocese (or of the religious organization in the case of cemeteries of exempt religious) to exhume a body laid for its final rest by ecclesiastical burial. Besides the permission of the ecclesiastical authority, the pastor has to attend to the civil law in this matter, and observe the precautions which that law demands for the protection of public health. The Code speaks of the final resting-place, because it may happen that a person who dies far from his home, or from the place where he chose to be buried, is temporarily interred in the place where he died until arrangements for the transfer of the body can be made.

SOME LETTERS AND COMMENTS. X

By FRANCIS A. ERNEST

My uncle, the practical and experienced pastor, was always more lenient in his judgments on clerical failures than his friend, the professor. When I read the following letter, his strictures on the clergy and his observations in general impressed me as terrifying. I have been unable to get rid of this impression, and the longer I am pondering it the more reasonable it comes to look to me. I will give the letter *literatim*, and leave it to the readers to form their own opinion concerning it. It is a haunting letter. Those who do not wish to be haunted by disquieting ideas will do well to pass it over. It seems to me that it cannot be read without leaving a definite and haunting impress on the reader's mind. I even believe that the conviction which inspired the writer of it, will force itself upon the reader. And it will be hard to forget it. Phrases from it, statements in it, have kept on haunting me, especially when I wanted to do certain things. It is not pleasant to be pursued by such ideas when you want to go on a pleasure tour in your new automobile. I have tried it and turned back in disgust with myself. Well, here is the letter which has been troubling and disquieting me.

* * * * *

My dear Mac: Sometimes I feel like a Hebrew prophet who has just come in from the desert and is inspired to talk to his thoughtless co-religionists who are taking life easy and forgetting the service of Jehovah. Then I talk to my students with a seriousness and an amount of visible emotion that must seem strange to them in a professor who is expected to talk more to their minds than to their hearts. What else can I do—what less can I do—when I look at them and see in them the teachers and the masters of the world? It will depend on them what the locally circumscribed world will be in which they are going to live and to work. They are to be the light of this little world and also its savoring salt. They will need the zeal of holiness, but they must have achieved some personal holiness before they can be effectively moved and sustained by its zeal. They will have to take pains to instruct their people, because

religious ignorance is the cause and the very root of much religious indifference. And they will have to be the salt of their immediate world by seasoning the life around them with high-class religious example. I should like to have these young men saturated with the conviction that the religious and, in a general way, the moral condition of their little world will be of their making. They will become the *forma gregis*. The people always take their philosophy of life from the teaching, and even more from the practice of their priests. I have read in the *Life* of the Bl. Peter Canisius¹ that he moved heaven and earth to establish model training schools for the clergy, because he maintained that a holy and zealous priesthood would paralyze and neutralize all the efforts and machinations of the would-be reformers. He stoutly maintained that religious controversies and debates usually do more harm than good. Men may have theological difficulties and doubts, but all these vanish just as soon as their conduct is religiously reformed. He had an infallible treatment for such cases. Whenever he could persuade a man that came to him with theological misgivings to submit to a regular course of the Spiritual Exercises as outlined by St. Ignatius, the misgivings subsided promptly.

I am utterly convinced that really holy priests, be they ever so simple and plain, will speak with a conviction and with an appealing force that quickly matures practical results in the daily lives of their people. How could it be otherwise? Religion properly presented by competent preachers—I mean competent especially in holiness, always presuming scholastic sufficiency—has always and everywhere had this result. Holiness is irresistible. You cannot prevail against God. If, however, priests do not live up to their teaching and illustrate what they teach by their example, their teaching will have little vitalizing energy.

It is such considerations that make me realize my responsibility—the responsibility of us professors. Our clerical graduates are going to be to a large extent what we make of them in the seminary. I am becoming more and ever more convinced that a superior education makes superior men. Making every necessary allowance, I still hold that a holy priesthood is largely a problem of education. The

¹ Now canonized.—Ed.

thought is surely terrifying. We fear, in fact we are sure, that some of these hopeful young men, despite all our training and teaching and the best seminary discipline, are going to disappoint us and their bishops and the people and Almighty God Himself. The best that we can do to protect ourselves against some responsibility for such failures is to do our utmost. We may hope that, with our serious teaching and training and with our practical example and with our prayers for them, we may send out the larger part of them with high ideals and with resolutions and convictions that may keep on increasing in intensity and produce sure and manifold fruits. If a good mother is a life-long inspiration and a blessed and protecting memory to her children, we may reasonably hope, as the nurses of these coming priests, to exercise a similar blessed influence on them.

Such thoughts and hopes are steadying me when I see the apathy and the laziness and the worldliness and indifference of so many students for the priesthood. Six years of strong religious seminary training must have a spiritualizing effect even on such young men. They come to us commonly with the spirit and aspirations and hopes and also with the low ideals of the world. If we cannot reform them so completely that they will be proof against the spiritually depressing and demoralizing world in which they will have to live, we can at least put a strong leaven into their lives that will keep on fermenting in them and in many cases set up a process maturing wonderful final results. I often get almost discouraged because such processes work out so slowly, and because not a few young men seem so utterly and so hopelessly worldly, but then I console myself with the thought that it might not be good for me or for any of us to see the full spiritual effect which our teaching and training is producing in these young men. In any case, we are doing or trying to do what is in our power, and so we are lightening our own responsibility and also deepening our own spirituality. It is also a very comforting thought that God does not demand results from us but merely efforts, and that we ourselves are always the first to be benefited by our work, even though the work is being done for others and lost on them. I likewise feel sure that our apparent failure in some cases may, in God's own blessed way and time, turn into a glorious success.

Conscious of the impotence of my own words, I have been quoting on every convenient occasion the pronouncements of the Saints on the importance of a holy priesthood. In the course of time I have collected a considerable number of such data from my reading. You know that I am passionately fond of biographies, especially of religious men and women. I think I have read about everything that is available in English, and even some German *Lives* that were recommended to me, though it was hard work and slow going because I had to use the dictionary a good deal. However, gradually I have acquired a fair reading vocabulary and now I get along very well. The French *Lives*, though I read the language with some ease, do not appeal to me quite so much. They are often somewhat sentimental and not so critical as the German. I have read, however, in French—though there is an English translation available—with immense benefit to myself and to my teaching Bishop Bougaud's "Life of St. Vincent de Paul," a splendid and most edifying *Life*. Let me give you here a few sample quotations that I translated for my students in theology. The episcopal biographer speaks of the Retreats which the Saint used to give to the *ordinandi*: "In what impassioned language the Saint would extol the dignity and the sanctity of the priesthood! He would say: 'Yes, we are the cause of the desolation that afflicts the Church; of that deplorable falling off which she has suffered in so many places—having been almost entirely ruined in Asia, in Africa, and even in large portions of Europe, such as in Sweden, in Denmark, in England and Scotland, in Holland and in large sections of Germany. And how many heretics do we have in France! Yes, O Lord, we have provoked your anger; we have by our sins brought on these calamities. Some of the clergy are useless: they say the Breviary, offer the Holy Sacrifice and even this very indifferently. Others administer the Sacraments by routine. A great many are buried in vice and in disorder! He referred to priests of an entire province so addicted to intemperance that an assembly of bishops sought a remedy for so awful a state of affairs and did not succeed. By way of consolation he added: 'This is not the case with all the clergy. No, O Saviour, there are also holy ecclesiastics.'" Now, my dear Mac, these surely are strong words, and I should be afraid to quote them before a mixed assembly of priests. Very likely

there would be protests against the Saint's accusing words. Indeed, there was a time when I myself should have thought them an exaggeration—a French exaggeration. The good French are notoriously inclined to stress things a little too much. Let us admit so much. Yet I should hesitate to accuse the great and gentle Saint Vincent de Paul of exaggeration, and in particular of an exaggeration with regard to the clergy concerning whom he felt jealous of whatever might touch their honor. Moreover, I have read other Saints' *Lives* and found them at one with St. Vincent in saying that the holiness of the people depends on the holiness of their priests, and that the religious condition of the people is always a reflection of the priesthood. You yourself drew my attention to a passage in the *Life* of St. Ignatius where the Blessed Peter Fabre was quoted as writing to his Jesuit Chief that the people in Germany were religiously neglected and that a few good priests could do wonders with them. He was writing from the city of Worms where, according to his statement, hardly one good priest could be found when he got there.

I also read in the same *Life* of St. Vincent de Paul that the Saint declared missions to be useless unless the clergy is good or is reformed first. This reminds me of another Saint, St. Alphonsus Liguori, who declared missions to be straw fires unless an excellent pastor afterwards nurses the fire and tends the effects of the mission.

We have, therefore, after frequent and mature discussion of this serious matter among ourselves, agreed to hold up persistently high ideals before our aspirants to the priesthood; to speak plainly about the evils brought about by a careless and worldly clergy; to insist on strict spiritual discipline and on the aspirants' acquiring now, in their seminary days, those habits of virtue and of regularity and of unworldliness which they will be expected to practise after ordination for the rest of their days. We plainly state it as our belief that a holy and zealous priesthood can and will renew the face of the earth, and that a pastor will always make of his parish what he is himself. He will reproduce himself in his people by a sort of spiritual generation. The fact is that great priests have done this in every age since the days of Christ. Excellent priests have left their lasting stamp on the people whom they taught and trained. Good pastors have formed parishes that became living spiritual

monuments to their memory and handed down their name and their sayings and their doings to generations of children yet unborn. We never cease to impress on these young men our own conviction that, if there is anything wrong with their people, with the people whom they are going to shepherd religiously, it will be their fault. All of us that care to consider the evidence know that too much comfort in their daily lives and an income that allows indulgence in the assorted luxuries and excesses of this mad world, is ruinous to the religious spirit of priests and of people. We know from the old pagan writers that too much prosperity was bad for the people of their times and destructive of their primitive simplicity and virtue. All history teaches the lesson that, as wealth increased, virtue always decreased. The *res angusta domi* may sometimes and in some ways be a hindrance, but in some respects it is a real protection and even a stimulant of effort and a nurse of virtue.

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This letter is again incomplete. The Professor begins to relate a bit of practical experience that promises to be very interesting and to have at the same time considerable story value, but there is again a page or more missing. In fact the next few letters are all incomplete. A page of one followed by a page or two from another, giving part of an interesting experience or the beginning or end or middle of an illustrative story—just enough to make one realize the mutilation and the loss—that is all I have been able to find of some five or possibly six letters. There is one little story that I think worth giving here, though its epistolary context is missing, and though I do not know in explanation of what particular point he is relating it.

* * * * *

The other day one of our graduates, ordained about two years ago, consulted me about a confessional case. After settling the case I asked him whether he was holding his own spiritually. He assured me that he had been trying honestly to live up to the ideal which we had held up to them in the seminary, but that he found it hard because it meant practically social isolation for him. Outside of his routine work there was nothing inspiring or stimulating or edifying in his human contacts. I told him that he was exag-

gerating, and that he might see much edifying and inspiring example if he would only look for it closely in his surroundings. I comforted him and encouraged him to cultivate some spiritualizing clerical friendship, to keep away from things and people that proved spiritually depressing, and to make Christ his most intimate Friend.

Good enough, he said, but it is very hard to get away from spiritually depressing surroundings and to keep from seeing and hearing things that evolve into temptations. I am living in the very center of a current of worldliness, which alternately charms me into conformity with it and in my more spiritual moods disgusts and repels me.

"My dear young friend," I replied, "this is the common experience of all of us, even of the oldest and most seasoned spiritually. We are all exposed to the same evil currents, and we are all more or less affected by them. The same means and remedies—regular spiritual reading and meditation, intelligent and devout recitation of our Daily Office, fidelity to the Mass and painstaking attention to the rubrics with proper preparation and thanksgiving—will keep us from slipping and drifting. Do not get discouraged. By all that is dear to you, 'always attend to thyself in the first place and admonish thyself before all thy friends.'"

"Thank you, Father," he said, "this little interview has put new courage into my weak heart. I see it will be a long, a lifelong fight and struggle, but it is worth it. With all its troubles and labors and discouragements, I have found that a priest's life can be made very happy."

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The Professor begins on the same page to make some comments on this interview, but as the next page is missing I am omitting them because I do not feel competent to complete them. I do feel prompted to say, however, that in my short experience as a priest I have found much satisfaction in it, and letters like the Professor's are full of edification and encouragement for me. I am beginning to see how much strict seminary training means for us young priests and for the people and for the Church at large.

(To be continued)

ANSWERS TO QUESTIONS

PROOF OF NULLITY OF MARRIAGE

Question: Mr. S, a Catholic, was married before a Protestant minister at St. Joseph, in the Marquette Diocese, in 1903, to a certain Miss X, sixteen years old, who never belonged to any Church and never was baptized according to the testimony of her stepmother and to her own and her brother's testimony. Her father and mother being dead, no better testimonies than these can be had. Miss X was only three years old when she lost her mother. Her father, a very bitter Freemason who never allowed any of his children either to be baptized or to attend any church, remarried. The stepmother of Miss X, who is still living, asserts that she brought up Miss X without any religion, and claims that the girl was never baptized. Miss X says that she was always told that she had not been baptized on account of her father being a very bitter Freemason.

Miss X, after over ten years of married life, asked for a bill of divorce. The judge, at first, said she did not need any, because on her marriage license and certificate she had changed her name, and therefore according to the law she was not married. Nevertheless, the lawyers having agreed on her real name, the judge granted the divorce and she has since married again.

Now, Mr. S who is at present a good Catholic wishes to marry a Catholic young lady, believing that his first marriage was rendered invalid from the beginning by the fact that Miss X had never been baptized, and that it has never been validated. His divorced wife wrote to him a letter in which she says that she was never baptized, and her stepmother and her brother say the same, having signed a statement to that effect. Is that sufficient proof of the nullity of the marriage?

PAROCHUS.

Answer: In Canon Law the one important point in rendering a sentence in any case is that the judge's mind arrive at a moral certainty from the proofs presented concerning the pronouncement which he is about to make by his sentence. While there are rules as to the admissibility and weight of the various kinds of evidence which may be produced, the judge must weigh all available evidence in a matter which is not a mere private affair, for the public welfare is so much concerned in marriage that the judge must not merely wait for the submission of evidence, but must actually endeavor to find evidence which will bring out the truth. Rather than insist on formalities, the judge is to consider all proofs and weigh their value from every point of view. This discretion to appraise the evidence according to his conscientious judgment is committed to the judge in all proofs, unless the law explicitly states something on the value of certain proofs, *e. g.*, Canon 1816 which

states that public documents are proof of what is asserted in them directly and principally (cfr. Canon 1869).

Ordinarily the parties who are to prove a fact should testify before the Court, if it is a regular trial, or before the Ordinary or his delegate in cases which do not have to be decided in the form of a trial. Nevertheless, when the parties who have knowledge of the fact cannot easily be induced to testify in a formal manner before the judge or Ordinary or delegate, which happens frequently when the parties are non-Catholics, the statements made to the pastor may certainly be considered by the judge or the Ordinary; and, if there are no reasons why the parties should assert an untruth (especially when they neither gain nor lose anything by their statement), and if it is at the same time certain that they make such statement from personal knowledge, moral certainty can be obtained from such testimony. If the *defensor vinculi* who has to be consulted, and to whom the proofs must be submitted, does not feel satisfied with the proofs, and the Ordinary pronounces the nullity of a marriage in the cases mentioned in Canon 1990, he is obliged to appeal the case to the court of the second instance, which is usually the archbishop's court (cfr. Canon 1991).

INTERPELLATION AND THE CONSTITUTION "POPULIS"

Question: In the solution of the Pauline Privilege case in your November issue (page 189), it is stated "when the interpellation is impossible, as in the proposed case, dispensation from it must be obtained from the Holy See." This wording implies that a special application must be made to Rome for such dispensation. Canon 1125 extends the privilege given to the Jesuit Fathers to dispense with the interpellation (*dummodo constet conjugem absentem moneri legitime non posse*) to the whole world. The privileges mentioned in Canon 1125 are published among the Documents added to the Code (Appendix, *Documentum* VIII). Of course, the dispensation is after all granted by the Holy See but by the Common Law, and in such cases it would be misleading to say that "dispensation from it must be obtained from the Holy See," when the Holy See has already granted it.

V. G.

Answer: The dispensations granted by the three Papal Constitutions mentioned in Canon 1125 are indeed extended to the whole world by this Canon, but they are applicable only "in eisdem adiunctis"—that is, the circumstances under which the Code grants dispensation from the interpellations must be the same as the

circumstances stated in those documents. The wording of the Constitution "Populis" of Pope Gregory XIII is such that it cannot apply to conditions in the United States. Wherefore, that dispensation cannot be applied to the case to which our correspondent refers.

There is perhaps another reason why the interpellations would not be necessary in the case discussed in the November issue. The case stated that one party was unbaptized and the other doubtfully baptized at the time of the first marriage, and the marriage took place before the promulgation of the Code of Canon Law. Now, at that time the impediment of disparity of cult existed for the marriage of two non-Catholics, of whom one was unbaptized and the other baptized. If the baptism of the one party and the non-baptism of the other can be proved, there is no need of having recourse to the Pauline Privilege, for the marriage can be declared void from the beginning for reason of the diriment impediment. If the non-baptism of one is certain but the baptism of the other doubtful (as in the case under discussion), and if later the unbaptized party becomes a Catholic and the marital relations have been broken so that there is no hope of reconciling the parties, it seems that the Ordinary can pronounce the invalidity of the marriage, or rather that he can consider the marriage invalid under the principle of Canon 1127 "in re dubia privilegium fidei gaudet favore iuris" (cfr. Leitner, "Katholisches Eherecht," 416; Haring, "Katholisches Kirchenrecht," 559; Wernz-Vidal, "Jus Matrimoniale," n. 631, III). The opinion of the cited authorities is based on a decision of the Sacred Congregation of the Inquisition, July 7, 1880, in which it was said that a marriage of an unbaptized with a doubtfully baptized person (after the breaking of marital relations and the request of the converted party to marry another person) is to be considered invalid for reason of the impediment of disparity of cult.

EXCUSE FROM ABSTINENCE

Question: The Vigil of All Saints was a day of fast and abstinence. The cook, forgetful of the fast, prepared steak for lunch and placed it on the table in a house of a religious community. Someone of the members present remarked that it was a day of fast and abstinence, and no one of course partook of the meat. The question arises whether it would be morally wrong for a member of that community, or for a Catholic living in that house, to give a non-Catholic who also lives there the steak to eat?

SACERDOS.

Answer: The first question whether the religious could have eaten flesh meat under those circumstances must be answered by application of the general principle that a grave inconvenience excuses from the observance of the ecclesiastical laws, by which is meant of course not the difficulty or sacrifice created or imposed by the law (here the abstaining from flesh meat), but external circumstances which may happen to make the compliance with a law unusually difficult. Whether or not the privation of the meat was a great hardship because nothing else had been prepared in its stead, depends on the circumstances of the particular case. In a large community it may be practically impossible to prepare a substitute within the proper time, while in a small community a few eggs or some other substitute can easily be prepared so that a sufficient meal is at hand for those at table. The fact that the meat has to be kept until the next day and cannot be eaten as steak any more, will not furnish a sufficient excuse, for the meat need not be thrown away, but can be prepared in other ways to serve as good, wholesome food.

The fleshmeat may not be given to baptized non-Catholics, for the Church has never by a general law exempted the baptized non-Catholics from the obedience which they by reason of their baptism owe to the Church of Christ. The Holy See has tolerated this only for reason of the grave loss that might be caused to cooks and servants in a Protestant household (cfr. Sacred Congregation of the Propaganda, June 26, 1820; *Collectanea de Prop. Fide*, I, n. 747), or the great harm that might be caused to a Catholic wife if she refused to give meat to her Protestant husband, provided he does not demand it in contempt of religion (cfr. Sacred Congregation of the Propaganda, June 26, 1820; *Collectanea de Prop. Fide*, I, n. 748).

PRIESTS CANNOT GIVE FACULTIES TO ANOTHER PRIEST TO ABSOLVE THEM.—GENERAL ABSOLUTION OF TERTIARIES

Question: What is the basis for the comparatively common notion that any priest has the authority to give any other priest whom he may meet by chance (e.g., while travelling) faculties to hear his confession? This summer I heard the same quite vigorously contended by a priest in the Far West. The only response to my demands for proof of his contention was the summary assertion (for which I have vainly sought proof) that "Rome issued a statement to that effect." The priest belonged to a Religious Order, and he said that in his or-

ganization they had been acting on it for years. As far as I have been able to ascertain, neither the Canons touching on the matter of jurisdiction nor any declaration from the Sacred Penitentiary such as that of October 16, 1919, 'bear out the opinion of the Reverend gentleman's.

What is the rule about the authority to grant the General Absolution to Tertiaries of (e.g.) the Dominican or Franciscan Third Order? Must it be given by a priest of the Order of St. Dominic or St. Francis, or may any confessor give it, or may a priest who does not have the faculties of the diocese give the general absolution? Is it important to use one form for Sisters of the Third Order and another for secular Tertiaries? Can any members of a religious community who are in the house, but occupied in other places while the General Absolution is given in the chapel, gain the benefit of the absolution?

RELIGIOSUS.

Answer: The Code of Canon Law does not give priests the right to choose their own confessor and give him jurisdiction for hearing their confession and absolving them. Cardinals and bishops are the only ones under the law of the Code who have the privilege to give to any priest the faculty to hear their confession and the confessions of their household members. The Code does not say that they can give the faculties to such a priest, but that the priest gets faculties by the law when he is requested by these persons to hear their confessions (cfr. Canons 239, § 1, n. 2, and 349, § 1, n. 1). As far as we know, there has never been such a concession in the general law of the Church before the Code—not even for Cardinals and bishops, much less for priests. Even before the promulgation of the Code, Cardinals had the privilege of choosing a confessor, and might thus give him jurisdiction, but he had to be a priest who was approved for confessions by his Ordinary. Bishops could indeed take with them on a journey a priest of their own diocese and confess to him, but they could not give faculties to a priest who was not their own subject to hear their confessions in any place outside their own diocese. The opinion referred to by our correspondent may perhaps have its origin in a concession of Pope Gregory XIII long since revoked, according to which confessors who had been approved by some Ordinary could when traveling hear the confessions of any of the faithful, provided they did not hear confessions in the towns or cities in which the local Ordinaries had their residence. Priests of exempt religious communities approved for the confessions of the subjects of (e. g.) a Provincial Superior, can hear the confessions of these subjects anywhere, because the jurisdiction is personal.

The General Absolution (*i. e.*, the application of a plenary indulgence) is to be given by the priest who has been appointed for that purpose by the competent superior. It is usually the chaplain of the convent when there is question of Third Order religious communities, and the director when there is question of Secular Third Order congregations. If the community or the secular congregation has assembled on the appointed day to receive the General Absolution, and the priest commissioned to give the absolution does not appear, any secular or religious priest approved for the hearing of confessions (the Decree does not say whether by the Ordinary of the diocese where the absolution is given or by any other Ordinary) may give the General Absolution or the Papal Blessing (Holy Office, December 15, 1910; *Acta Ap. Sedis*, III, 22). As to the formula to be used, there is one for Third Orders whose members live in community, and another for Secular Third Order congregations. Both are published in the Roman Ritual. Third Order members may receive the General Absolution privately after sacramental confession, in which case the confessor is to use the last part of the formula beginning with the words: "Dominus Noster Jesus Christus, etc."

GIVING THE SACRAMENTS TO DYING NON-CATHOLIC. — LAY BAPTISM IN DANGER OF DEATH

Question: A Methodist woman was dying in a city hospital. Her husband, also a Methodist, asked the priest to baptize her, saying he was not certain if she had been previously baptized. The priest administered Private Baptism conditionally, and said all the prayers as in Solemn Baptism. The woman lived for several days afterwards.

Should the priest have also anointed the woman and given her the last blessing? Was he bound to say all the prayers in baptizing privately and conditionally? If one were to accidentally say in baptizing a woman conditionally: "*si non es baptizatus*," would the Baptism be valid?

An infant is born in a hospital with its skull fractured. For forty minutes after being born no sign of life was apparent. The parents were not Catholics. The attending physician said the child was probably dead; the attending nurse baptized it conditionally. The child recovered and is living. The nurse who was a Catholic feels that, if the non-Catholic parents hear that their child was baptized by a Catholic without their permission, it will cause serious trouble. What is to be done in this case about notifying the parents of the Baptism, or must the child later in life be notified?

PAROCHUS.

Answer: The Code of Canon Law (cfr. Canon 731) has the general rule that persons belonging to a non-Catholic Christian

denomination should not be given any of the Sacraments of the Catholic Church, unless they are willing to join the Catholic Church. Nevertheless, from several decisions of the Holy Office (cfr. "A Practical Commentary of the Code of Canon Law," I, n. 625) it is apparent that in danger of death an exception can be made in favor of those who are in good faith. When conditional Baptism is administered in a case like that mentioned above, absolution should be given, and also Extreme Unction and the last blessing. Canon 759 permits Private Baptism in danger of death, and directs that the ceremonies which follow Baptism should be performed if time permits. A mistake in the Latin form which expresses conditional Baptism, does not in any way affect the validity of Baptism.

The nurse acted entirely in harmony with the law of the Church, for Canon 750 states that, when the danger of death is such that one can reasonably judge that the child will not live to attain the use of reason (and be in a position to obtain Baptism by its own efforts), the child may be baptized even despite the objection of its parents. The fact that the child survived, does not prove that the nurse acted imprudently. If the parents cannot be informed of the Baptism of their child without danger of exciting their animosity against the nurse and perhaps against the hospital, there is no obligation to inform them. In fact, even if there was no great inconvenience about informing them, but it was quite evident that they would never think of giving their child a Catholic education, it would be useless to inform them. If one asks whether there is an obligation to inform the child at an age when he is free to choose his own religion, we would not assert it was so binding as to require one to keep one's eyes constantly on that family, and note their changes of residence, etc., during all the years until the child reaches an age that will enable him to follow his own course.

STANISLAUS WOYWOD, O.F.M., LL.B.

COMMUNICATIONS FROM OUR READERS

Deficiencies in Clerical Education

To the Editor of THE HOMILETIC AND PASTORAL REVIEW:

In view of the recent discussion in *The Commonwealth* and *America* regarding the deficiencies of Catholic education in this country, may I be permitted to submit to the readers of THE HOMILETIC a few thoughts which I hope will produce a discussion that will result in much good for the clergy and the Church in general?

We are always complaining about Catholic laity not reading and being under-educated. It is said that they do not read and are not interested in education. The complaint I have to make is that our priests in this country do not set the people an example in these matters; they do not read, nor study, nor write, nor manifest any particular interest in higher education. For over thirty years I have been mingling with all kinds of priests in giving missions, preaching retreats, and the like, all over the country; and I have found everywhere a lamentable lack of interest in books, Catholic periodicals and literature. Our priests as a body simply do not study, or read, or write enough, or take enough interest in higher education or things pertaining thereto. This is a condition which no honest observer with experience can deny. Now how can such a situation be explained?

To my mind the following are the chief causes: Candidates for the priesthood are not properly educated when they enter the Seminary, that is, they have not acquired that general knowledge, culture and mental training which High School and College courses are supposed to give. Thus they start without a real education.

The Seminary training presupposes, therefore, a foundation which is lacking and for which it can never make up. But possibly the Seminary training itself is deficient, for otherwise it would engender a love and taste for ecclesiastical studies at least. This deficiency is probably due to the following conditions: Too many subjects are studied, many of which should altogether precede the Seminary course; the Professors in some instances are not men whose minds and interests are entirely centered on the subjects they are teaching, and who love their work, and consequently they cannot inspire a love of knowledge and study in their students.

When the newly ordained priest leaves the Seminary and is assigned as assistant to some Parish, he very often finds conditions in the Rectory that are not at all conducive to reading, writing, study, and meditation. Sometimes it is the Pastor, sometimes the housekeeper, sometimes someone else that morally forces him to spend his time

elsewhere as much as possible. If the assistant is not welcome, and is not made to feel that he has a home in the Rectory, how is he going to pursue his intellectual tastes?

Add to the foregoing an assistant's uncertainty as to his present and future location, never knowing when he is going to be sent to another parish, and you can readily understand how he has no heart or ambition to gather about him the books and the library which are necessary for any real study or intellectual development. By the time he gets a parish of his own, he has completely lost whatever tastes or desires or ambitions for serious reading, study, writing, and the like, that he may have had in his younger days.

These are some of the causes of the personal educational deficiencies in our American clergy. And yet if the priests, the leaders of the people, are thus wanting, is it any wonder that the faithful have the same shortcomings? *Qualis rex, talis grex*. To know the causes of a disease is half the cure.

AN OLD SUBSCRIBER.

Natural and Civil Liberties

To the Editor, THE HOMILETIC AND PASTORAL REVIEW:

Many disputes, as you are well aware, are settled by definition, or if they are not, are clarified thereby and the underlying difference is clearly revealed. One example is the difference between suppression and restriction of a liberty. Another distinction which would clarify many disputes, is the distinction between natural and civil liberties. A natural liberty, the power and right to choose this or that, resides in man's nature as a rational animal, apart from his living in a State. Such is his right to eat and drink what seems to him good. He can be argued with, but not forcibly interfered with by well-intentioned men, State officials or other. In the end, he chooses for himself by right of his rational nature. Civil rights arise from the State's own action. For example, the State makes roads. If it wishes to declare a road a "one-way road," and bar traffic in the other direction, it can do so, for it has given the right to use the road and may regulate or suppress its use. It may forbid all vehicular traffic over a certain bridge, for it made the bridge. It may prohibit women from voting, for voting is a civil right. But it did *not* make natural rights, and so cannot suppress them, but only restrict, so that some other equal natural right may be safeguarded. To attempt to distinguish secondary rights among the natural rights seems a precarious business. What one man may regard as secondary, another may insist upon as most necessary for his existence in comfort. It opens the way to all kinds of tyranny. Suppose, for instance, that the State prohibited the use of nightcaps!

It would seem better to regard all natural liberties as exempt from

prohibition by any except their maker, God. Civil liberties can be prohibited by their maker, the State, when in its best judgment it considers this prohibition to be justified. And of course its judgment in this matter is final, whatever may be our own opinion of its justice.

J. M. PRENDERGAST, S.J.

CASUS MORALIS

Heretics and Necessary Sacraments

By G. MURRAY, C.S.S.R.

A chaplain in a hospital administered the Sacraments in the following cases. When a victim of a serious accident was brought in unconscious, and he learned that the man, though an Anglican, had been favorably disposed towards Catholics, he anointed him conditionally.

He baptized and anointed conditionally another, who was admitted in a dying condition, and of whose religious antecedents he knew absolutely nothing.

He gave absolution, without the patient's knowledge, to a woman who was deeply prejudiced against the Catholic Church, but who had expressed sorrow for her sins and willingness to do all that God required of her for her soul's salvation.

- (1) What is to be said of the validity of Sacraments administered to heretics?
- (2) What of the lawfulness of such administrations?
- (3) Is there any obligation to give the Sacraments to heretics?
- (4) What of the Chaplain's conduct?

VALIDITY OF SACRAMENTS ADMINISTERED TO DYING HERETICS

A heretic is defined in Canon 1325, §2, as one who "after the reception of Baptism, while retaining the title of Christian, pertinaciously denies or doubts any truth which must be believed with divine Catholic faith." The word "pertinaciously" marks the distinction between a formal and a material heretic, between one who willingly and knowingly refuses assent to a dogma and one who through ignorance fails to believe a truth set forth as revealed by the infallible *magisterium* of the Church. Strictly speaking, therefore, a heretic is a baptized person. Nowadays, however, a great many of those who call themselves Christians have no valid claim to the title. In some non-Catholic sects, Baptism is not conferred at all; in others, the rite administered is not the one instituted by

Christ; in others still, some essential element for the valid administration of the Sacrament—matter, form, or intention—is either lacking or defective. There might well be question then of baptizing, either absolutely or conditionally, one who is nominally a Christian.

The only requisite, on the part of an adult recipient, for the validity of Baptism is the intention to receive it. This intention is certainly contained in the desire to become a member of Church of Christ; it is probably implied in the wish to make use of all the means necessary for salvation, even though one had never heard of the Christian faith.

For the valid reception of Penance, one must be baptized, have faith sufficient to be supernaturally sorry for sin and, intend to receive absolution.

The only ones capable of receiving Extreme Unction validly are those who, having been baptized and attained the use of reason, are in danger of death through sickness or old age, and intend to be anointed.

The fact that a Catholic has led a Christian life, however imperfect, is considered evidence sufficient of a desire to receive the Sacraments at the hour of death.

LAWFULNESS OF SUCH ADMINISTRATION

We consider here, not the dispositions necessary for the fruitful reception of the Sacraments, but the conditions required for their lawful administration.

In Baptism, the principal point to be considered is the intention of the adult recipient. The Code rules that, under normal circumstances, Baptism is not to be conferred on any but those who knowingly and freely intend to receive it (Canon 752, §1). To a person in danger of death and unable to ask for Baptism, the Sacrament may be administered conditionally, if the priest has any probable indication (*aliquo probabili modo*), past or present, of the person's intention to receive it (Canon 752, §3).

When there is question of Sacramental Absolution or Extreme Unction, the matter is somewhat more complicated. Canon 731, §2, is explicit: "It is forbidden to give the Sacraments of the Church to heretics and schismatics, even though they are in good

faith and ask to receive them, unless they have previously rejected their errors and are reconciled to the Church." This general prohibition is taken by all to apply, with its full force, to those who are in good health, and Vermeersch (*Theologia Moralis*, III, n. 195) states that, when such people are concerned, it admits of no exception.

When there is question of a patient in danger of death, theologians differ in their opinions. Some claim that, as Canon 731, §2, makes no distinction between those in danger of death and those in good health, we are not justified in introducing such a distinction.

A large number of theologians adopt a milder view. If the patient is unconscious, and there is reasonable ground for believing that he can be validly absolved or anointed, then they admit the lawfulness of giving him the Sacraments of Penance or Extreme Unction, or both. Of course, if it were doubtful whether he had ever been validly baptized, that Sacrament would have to be administered first, at least conditionally. Probability, even slight, about the existence in the heretic of sufficient faith (for Penance) and sufficient intention (for Penance and Extreme Unction) would justify the action of the priest. It need scarcely be said that an act of faith in the principal mysteries of our holy religion (especially God's existence, the Hereafter, the Trinity and Incarnation) and Acts of Hope, Love and Contrition would be suggested to the dying person with the prospect that hearing them he might make them his own.

If the heretic in danger of death has not lapsed into unconsciousness, and is in good faith about his religious position, and it is felt that it would be imprudent to speak to him of conversion to the Catholic Church, then a goodly number of theologians declare it lawful to give him conditional absolution secretly, after having elicited from him acts of Faith, Hope, Love, and Sorrow for sins committed and the expression of a desire to be helped to eternal life by the priest (Noldin, III, n. 295; Vermeersch, III, n. 195; Genicot-Salzmans, II, n. 298; Lehmkuhl, II, n. 651; Tanquerey, III, n. 655; Sabetti-Barrett, n. 753). In favor of this view is quoted an answer of the Holy Office (July 20, 1898): "May absolution ever be given to schismatics in good faith? *Response*: No, if scandal cannot be avoided, except in danger of death, and then scandal should be effectively removed." This reply is taken to cover the

case of material heretics, as well as schismatics, and it is significant that the only objection mentioned by the Holy Office is the danger of scandal. On the other hand, there is Canon 731, § 2, which seems to demand a formal reconciliation of the heretic, and another reply of the Holy Office, dated May 20, 1916: "May a material schismatic in danger of death and in good faith who asks for absolution and Extreme Unction be given these Sacraments? *Response*: Not before he rejects his errors as best he can, and makes a profession of Faith." Vermeersch's answer to this objection is that, while both the Code and the Holy Office set down a general line of conduct to be followed under normal conditions, they in nowise cover a case where the good faith of the dying person might be disturbed. It is further noted that this latter reply of the Roman Congregation, which first appeared in a diocesan Review, was never inserted in the Official Organ of the Holy See.

OBLIGATION TO ADMINISTER THE SACRAMENT TO DYING HERETICS

Although it is generally conceded that, when it is allowed to give or repeat a necessary Sacrament, it is also obligatory to do so, yet there are exceptions to the rule. According to the vast majority of theologians who admit the lawfulness of the conduct outlined above, the present instance is one of of them. A priest then would not be bound to administer the Sacraments to dying heretics, unless they complied with the conditions set down by the law.

WAS THE CHAPLAIN'S CONDUCT JUSTIFIED IN THIS INSTANCE?

The Chaplain took it for granted that the Anglican had been baptized, and interpreted his kindly feeling towards Catholics as a possible indication of his desire to die as a member of Christ's Church. He was justified in acting on this slender probability.

The second patient gave no sign of any kind. He might have been a pagan, a heretic, a schismatic, or a Catholic. The Chaplain had only a possibility to act on. Yet some would not disapprove of his giving the Sacraments. If the dying man was a Catholic, he was entitled to absolution and anointing; the Baptism was given conditionally in the hope that, even though the patient were not a Christian, he had a general intention, however implicit, to die as one. Others would strongly disapprove of his conduct, not only on ac-

count of the statement of the law, but also because of serious inconveniences that might arise if the practice of giving the Sacraments to unknown persons became general. If there was no positive indication, present or past, of a desire to receive the Sacraments of the Church, they would not administer them, but leave the patient in the hands of God's merciful providence.

In absolving his third patient without her knowledge, he was acting on the ground that her prejudice against the Catholic Church did not militate against her desire to receive the ministrations of the Church of Christ. Besides good authority for the view, there was some slight intrinsic probability that she had an implicit desire of absolution, and prudence counselled the giving up of any attempt to secure a formal abjuration of heresy (which was only material) and reconciliation to the Church.

ROMAN DOCUMENTS OF THE MONTH

ACT OF CONSECRATION OF MANKIND TO THE SACRED HEART

The Cardinal Prefect of the Sacred Congregation of Rites addresses the bishops of the Catholic Church saying that His Holiness, Pope Pius XI, has requested him to forward the formula of the act of consecration of mankind to the Sacred Heart, and that the ceremony is to take place on the last day of December of the current year. The Holy Father will issue a letter concerning the ceremonies with which the act of consecration is to be made (Sacred Congregation of Rites, October 17, 1925; *Acta Ap. Sedis*, XVII, 541).

OFFICIAL TRANSLATION OF THE ACT OF CONSECRATION

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought

our salvation; to It be glory and honor forever. Amen (*Acta Ap. Sedis*, XVII, 544).

TRIENNIAL REPORT TO THE HOLY SEE ON THE STATUS OF
SEMINARIES

In order that the Sacred Congregation of Seminaries and Universities may fulfill its most serious office with greater fruit, it is necessary that it be informed of the state and condition of seminaries frequently and accurately. Wherefore, the Sacred Congregation, at the command of His Holiness, Pope Pius XI, decrees as follows:

(1) All local Ordinaries are bound to send a report on the state of the seminary to the Sacred Congregation every three years in the manner outlined in the attached formula;

(2) The Ordinary who presides over an interdiocesan or regional seminary shall make report according to the same formula;

(3) The three years' terms are fixed, and are to be reckoned from January 1, 1924. In the first of the three years the Ordinaries of Italy, France, Spain and the adjacent islands, in the second the other Ordinaries of Europe, and in the third all the Ordinaries of America shall make the report. This shall be done every three years;

(4) The report is to be written in Latin, and is to be subscribed by the Ordinary, who shall add the day, month and year when he signed it;

(5) In the report accurate and complete answers must be given to the questions proposed in the formula;

(6) If during the three years following the report some textbook in philosophy, theology, Sacred Scripture, Canon Law, is changed, such change shall be reported immediately to the Sacred Congregation;

(7) By the present Decree no change is made concerning the report on the seminary which is to be sent to the Sacred Consistorial Congregation in the report on the status of the diocese, and which is prescribed by Canon 340 (Sacred Congregation of Seminaries and Universities, February 2, 1924; *Acta Ap. Sedis*, XVII, 547). The formula of the questions to be answered in the

report follows the above Decree (*Acta Apostolicæ Sedis*, Nov. 5, 1925, XVII, 548-551).

WARNING OF THE SACRED CONSISTORIAL CONGREGATION

The Sacred Congregation warns the Ordinaries, especially of the United States and Canada, that a certain Peter Charles Edmond Lacombe, who has also gone under the names of La Combe, Le Compte, La Compe, and who has posed as a priest in various dioceses (viz., Sherbrook, Mobile, Baltimore, etc.), may not be received as such, nor be admitted to the celebration of Mass and other priestly functions (*Acta Ap. Sedis*, XVII, 538).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of February

SEPTUAGESIMA SUNDAY

Self-Discipline

By J. ELLIOT ROSS, C.S.P.

"I chastize my body, and bring it into subjection" (I Cor., ix. 27).

SYNOPSIS. I. *Need of handship and discipline for temporal success.*

II. *But there is another reason back of the Church's insistence on mortification.*

(1) *Partly to bring the body into subjection to the spirit.*

(2) *And partly to fill up what is wanting in the sufferings of Christ.*

(3) *But especially as an instinctive expression of love.*

III. *The dangers of bodily mortification are:*

(1) *Pride;*

(2) *Morbidity;*

(3) *Loss of health.*

IV. *But these do not apply to mortification of the will.*

V. *We should do more rather than less than the Church demands. And, if we have a real excuse from bodily mortifications, there is always the possibility of mortification of the will.*

There is an old saying that there are only three generations between shirtsleeves and shirtsleeves. And the reason for this is that the softening influences of money, or what money can buy, undermine the sturdy characteristics developed by hardships. Men think to benefit their children by protecting them from the sufferings they themselves underwent, and in reality they make them incapable of dealing with the world as it is. Every man in this audience can probably recall instance after instance of this pampering which has led to the collapse of some family.

And what is true of individuals is true of nations. Some sociologists have held that the history of civilization is the history of man's attempt to pass from a pain to a pleasure economy—that is, from a condition where his efforts must be directed principally to the avoidance of pain to a condition where he can afford to strive principally after pleasure. It is a commonplace that no nation has

ever successfully made the passage. The enervating influences of pleasure-seeking have inevitably led to a weakening of stamina that made them a victim of some hardier nation disciplined under the exigencies of a pain economy.

Even from a purely temporal standpoint, then, we can justify the policy of the Catholic Church in setting aside certain periods of the year for self-discipline, for bodily mortifications. We must check our pleasure-seeking, if we are going to survive as individuals or as nations. To be swept away in the mad rush for pleasure means destruction. One may almost say that it is a patriotic as well as a religious duty to keep Lent. You may have a theologically valid excuse for not fasting. But are you going to lose the invaluable self-discipline that may come from not taking advantage of the excuse?

WHY THE CHURCH INSISTS ON MORTIFICATIONS

There is, of course, another reason back of the insistence of the Church on mortification. In the first place, the Saints tortured their bodies, as St. Paul chastized his, and the Church commands certain mortifications, partly because the body must be brought into subjection to the spirit, and partly, too, as the same Apostle mysteriously said, "to fill up what is wanting in the sufferings of Christ."

A certain mortification of the flesh is necessary for the purification and liberation of the spirit. It is the old story of feeling two laws operating in one's members, of the flesh lusting against the spirit. And, as exercise is necessary to develop the muscles of the body and keep them fit to meet the demands placed upon them, so exercise of the spirit is necessary to develop the soul's muscles. If they are never stretched taut by will-power, by denying the insistent demands of the lower nature, they will become weak and flabby. It is only voluntary exercise in time of peace that will make them fit to bear the strain of temptation.

Moreover, we must share in some mysterious and inexplicable way in the great process of atonement. It is true that Christ redeemed us, and that His merits are infinite. But it is also true that He did not relieve us of all effort on our part. We must fill up what is wanting in the sufferings of Christ.

However, this is only a partial explanation of the philosophy of

mortification. If there were no body to bring into subjection, if there were no sins to atone for, I believe that there would yet be a certain instinctive seeking for suffering on the part of God's lovers. For in this world, at least, sacrifice is an inevitable expression of love. When Faber wrote, in more than a poetic effusion:

"So might I lie in love with pain
And, like a miser with his gain,
Handle the aching limb to feel
More palpably how pain can heal
Sin's wound,

he added,

and how beyond all price
The sweetness of self-sacrifice."
(The Cherwell.)

Self-sacrifice, Christ's lover knows, is the pearl of great price. And who can say but that the Scotist teaching really approaches the truth, that Christ would have become man, even if man had not sinned.

SELF-SACRIFICE IS AN EXPRESSION OF LOVE

Certainly now in our fallen state this sacrifice is a necessary expression of affection. The man who really loves wants to do something for the person he loves, and something that will mean a sacrifice on his part. The essence of the act, as a token of love, is not in the good received, but in the sacrifice that is made. It is a misunderstanding of facts for the recipient of the gift to measure the love by the value of the gift rather than by the sacrifice. The Gulf Coast girl who gets gardenias from a New Yorker at Easter may look upon Cape Jessamine as almost a weed, but she ought to judge the act by the sacrifice entailed in paying fifteen dollars a dozen for gardenias in New York.

The Scholastics coldly defined love as the tendency of the will towards goods; poets have told us that it is the passionate longing for the exclusive possession of another person for our own individual happiness. But the one tells us little, and the other is too selfish. Is it not rather the utter abandonment of our will to that of another, the eager yearning to sacrifice ourselves for him, merely to show our affection? I cannot believe that Saints have bruised and battered their poor bodies to do God good, or primarily to gain

self-control. Rather, I think it is from the instinctive promptings of a noble heart demanding self-abnegation when its affections are centered in another. The Saints are not Saints because they mortify themselves, but they mortify themselves because they are Saints.

It is well for us, therefore, at this season of mortification, when the Church puts on the purple vestments of penance, to enter into ourselves seriously and to determine just how we stand in regard to mortification. Have we been getting flabby physically, because we indulged our appetites too much, and is that physical flabbiness a symbol of spiritual flabbiness as well? Are the muscles of our soul tight and strong, or are they relaxed and weak? When the pistol crack of temptation sounds, does our soul respond as perfectly and instantaneously as the muscles of the runner? Can we stand up under the gruelling attack by the powers of darkness as the trained linesman of a football team against the crash of massed plays?

But more than that, have we not only self-control, but have we the *élan* and enthusiasm of lovers wanting to give something of ourselves to our Beloved? Do we feel any stirrings whatever of this divine intoxication? Do we love God as much as we love any human being, and more than ourselves?

DANGERS OF EXCESSIVE SELF-MORTIFICATION

On the other hand, there are certain dangers in mortification. Sometimes it is pursued in a morbid spirit that is a yielding to temptation rather than a conquering of it. And sometimes, too, it is a manifestation of pride, rather than of love. Some for mere personal satisfaction see how much they can stand. And others secretly hope to gain a reputation for sanctity.

There is, too, the danger of undermining one's health. Mortification can be carried too far. One's real work in life may be hindered by injudicious penances. And, if pushed too far, the body may take a terrible revenge. Illusions, despondency, and finally despair may be the outcome.

But, in our day and country, the tendency is certainly towards laxity rather than severity. People are eager to pare down the regulations of the Church to the absolute minimum. When we look back on what our ancestors in the Faith underwent during Lent and

in more trying conditions, we seem like spiritual pygmies. There were men in those days.

There is one kind of mortification, however, that even the most delicate can bear—interior mortification of the will. And it has the advantage, too, of being more effective in gaining the whole end of the spiritual life—union of our will with God's will. Sometimes there is considerable pride in bodily mortification; there can be none in mortifying the will. And so Saints have said that we gain more merit by patiently bearing for one day the mortifications God sends us than by a year's self-inflicted penances.

This Lent, then, you need to do more rather than less than the Church demands. You should let yourselves go for a time, forget your bodies, and encourage your spirits to soar. Chastize your bodies and bring them into subjection; fill up what is wanting in the sufferings of Christ; be divine lovers, giving yourselves with the enthusiasm of lovers to the sacrifices that love demands.

SEXAGESIMA SUNDAY

Hidden Apostles

By JOSEPH A. MURPHY, D.D.

SYNOPSIS. *Introduction:*

- (a) *Christ and the Apostles and their successors are typified by the Sower.*
- (b) *All good Catholics who are "Hidden Apostles" are also typified.*
- (c) *There is a duty of apostleship on everyone in the Church. This duty does not devolve wholly on a chosen few—all must participate in spreading the kingdom of God on earth—occasionally by word, always by example.*

II. *Enormous work of Hidden Apostles.*

- 1. *By word—exemplified.*
- 2. *Newman's idea of laity.*
- 3. *Members of society and holders of treasures.*
- 4. *America good soil; time is favorable.*
- 5. *Great work of example.*

III. *If we are co-laborers, we shall be heirs with Christ.*

Under the figure of the Sower in today's Gospel, it is not hard for us to recognize Christ sowing the Gospel in the hearts of men—planting and spreading the Kingdom of God on earth. But while in a primary and strict sense the Sower is Christ, His Apostles and

their successors and every good Catholic man and woman is also typified in that simple but compelling figure. For every good Catholic, by word or by example, sows the Gospel of Christ in the hearts of men—plants and spreads the Kingdom of Christ on earth. Every good Catholic, then, belongs to that vast multitude of the “hidden apostles,” who in word and in deed are true sowers of the word of God. It is to you, dearly beloved brethren, that St. Paul addressed these inspired words: “You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtue who has called you out of darkness into His marvelous light.”

Every priest in his daily experience comes into contact with the result of the work of hidden apostles. He thinks of these apostles as “hidden,” because in many instances their names are unknown or they themselves are hidden in the self-effacement of true humility. Often these hidden apostles are sublimely unconscious that they are apostles. They have no idea of the glorious results obtained by their words and example. Their number is as the sands of the sea; they are the rank and file of the Catholic Church; they are her strength and glory, the true militia of Christ, our hidden apostles, our good Catholic laity. Their names may be hidden or forgotten, but their words and works are a light that shines before men.

Characteristic of the work of these hidden apostles is this story told to a priest by a recent convert, a business man: “A few of us down-town,” he observed, “were discussing the crime wave when one of the group remarked that, after all, religion was the only cure. It didn’t matter what religion; they were all alike; one religion was as good as another. A young Catholic was present and he rejoined very quietly: ‘It does not appear to me that one religion is as good as another. One doctor is not as good as another in a complicated surgical case. One lawyer isn’t as good as another in a difficult legal case. If we took the same pains to find out which religion is the best that we take to choose a doctor or a lawyer, we should soon find out that there is one religion better than any other.’ I had been reading about the Church and I thought of that remark all night. It haunted me next day and so, here I am for instruction.”

NEWMAN'S IDEA OF THE LAITY

This unknown layman whose common-sense argument made a convert might well be called a hidden apostle. He fulfills admirably Cardinal Newman's idea of the Catholic laity. In one of his writings the Cardinal says: "I want a laity not arrogant, not rash in speech, nor disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not hold, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent well-instructed laity."

What Cardinal Newman desires is simply what the Church desires. It is the plain duty of loyal Catholics. For we are all members of a great society. A loyal member of any society is one who strives to promote its aims, to increase its influence, to enlarge its membership. An active, zealous member of any society could not do less. Again, any really good man who possessed great treasures, vastly more than he could use or enjoy himself, would most certainly wish to share his good fortune with others. And we good Catholics know and value our Faith as a treasure. It helps us to live and it helps us to die. It helps us beyond the grave. It helped our fathers before us. It was left to us, sons and daughters of the Catholic Faith, as the richest part of our inheritance. In any Catholic home, whether it be rich or poor, of high estate or lowly, the gift of Faith has ever been esteemed its greatest treasure, and there is not a good Catholic living who has not wished to share his treasure with others less fortunate, who has not in some way cherished missionary ideals.

AMERICA IS A GOOD SOIL AND THE TIME IS FAVORABLE

This missionary ideal is particularly appropriate and timely for Catholics in America. We are living in a missionary country. Very often we make the mistake of identifying missionary effort with foreign lands, forgetting that the missions exist just as truly next door, around the corner, in our own parish. Nor is the field any worse than that described in today's Gospel. There is plenty of good soil. The American people are not only naturally religious, but they practise Christian principles. The Colonies were founded

by Christians and the traditions of the country are religious. Its colleges and universities were founded for religious purposes. Its churches and institutions have been richly endowed in the name of religion. The people of America believe in religion and are broad-minded enough to listen to our claims. There are and always will be some who having eyes will not see and having ears will not hear. Others will be recipients of the Word, but it will be choked by the cares and pleasures of the world. Nevertheless, there is a splendid opportunity for us to spread the Kingdom of God among those who share with us the same language, the same political ideals, and the same Gospel. We have not the hostility to religion that marks and mars European countries and anticlericals are practically unknown among us. The idea of improving the people ethically by merely secular education has been abandoned, and the still more hopeless idea of legislating them into morality has proved so futile that it is very generally recognized by Americans from the President down that the work can only be done by religion.

It is true that not every layman can be expected to be well-educated or highly intelligent; nor can he be expected to defend the Faith by word in public debates or by well-written articles. But, if it is necessarily the minority who can be hidden apostles by power of intellect and education, it is the duty of all to be the visible personification of all that the Church teaches. The surest way and the best way for the hidden apostle to carry on his work is to exemplify the truth and the holiness of the Church by his virtuous life, his sterling character. It is a consolation to all of us to know that we can be apostles in this way. It is a great source of strength to the Church that so many of her laity are living sermons. The non-Catholic public does not enter our Churches, nor hear our sermons, nor read our press, but it does see the edifying life of the good Catholic layman.

GREAT VALUE OF EXAMPLE

Every public manifestation of the Faith is an aid to the Church and a missionary act for spreading the kingdom of Christ. The Sunday attendance at Mass, the throngs at missions and Lenten devotions, the frequent Communion of large bodies of men, the lifting of the hat in passing the Church, the ethical conduct of

Catholic doctors and lawyers, the honesty of Catholic business men and workmen, the harmonious relations between Catholic employers and employees due to principles of Christian justice, the beautiful Catholic family life, all contribute to that power of Faith which alone can move the mountain of multitudes. This is a missionary help to the Church, in which every loyal Catholic does his best, and everyone who lives his Catholic Faith is truly an apostle, even though a hidden apostle. It is not given to all to preach the Word, but it is the duty of all to further the interests of the Church by word, if possible, and always by life and conduct. Even the poorest, the humblest, can do this, and they often succeed in a way that puts those who have had more advantages in life to shame.

In New Orleans some fifty years ago lived a poor Irish immigrant known today in the city as "Our Margaret." A domestic in a Catholic orphanage she spent her small wages to feed the hungry. To increase her resources she started a dairy business. Successful in this, she established the first steam bakery in the South. Resourceful in faith, her business ventures succeeded but she spent all on charities and churches. She knew no distinction of race, creed or color. New Orleans gladly named a city square for her and gave her a statue. Her name remains a glorious memory of the past, an inspiration for the present. Her desire was to be a hidden apostle, hidden in Christ, but her light shone before men, and they glorified God who had sent Margaret to live her holy and charitable life among them.

CONCLUSION

The hidden apostles, then, by word and by deed are spreading daily the kingdom of God, as they are co-workers with Christ in His work on earth, so also will they share His triumph in heaven. When He utters those words: "Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world," then will arise the myriads of these hidden apostles; then shall their glory be seen by all men; then shall they possess those places prepared for them from all eternity. "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people that you may declare His virtues who has called you out of darkness into His marvellous light."

QUINQUAGESIMA SUNDAY

Curing the Blind

By THOMAS M. SCHWERTNER, O.P., S.T.L.R.

"Jesus of Nazareth was passing by" (Luke, xviii. 37).

SYNOPSIS. Introduction: *Jesus, in passing by, left light in the minds of the people. He passes through the world today in the person of His followers.*

- I. Catholics can spread the light of truth amongst their fellow Catholics by their knowledge of the truths and practices of their Faith.*
- II. Catholics can spread the light of truth amongst non-Catholics by their knowledge of the Faith and the good example of a Catholic life.*
- III. Catholics can spread the light of truth amongst pagans by supporting foreign missionaries through their prayers and alms.*

Over the exit door of the great Missions Exhibit which Pope Pius XI established in Rome for the Holy Year, there is a large picture of Our Saviour passing through the midst of the people. From the look in their eyes one can see that He has answered the questions of their souls. There are representatives of all classes in the throng that pressed around Him, and all are filled with joy over the new life that has come to them through His word and blessing.

Now, we know that the world today is filled with men who are blind to the light of truth. Many of them, like Bartimæus along the Palestinean road, are eagerly looking for the passage of Jesus, since He alone has an answer to the great problems of life; He alone has substantial food for the hunger of the soul. And Our Lord has shown His confidence in us by putting in our hands the high mission of spreading His light. We are to represent Him to our modern world, not only by our ability to give a reasonable account of His teaching, but also by the Christ-like manner of life we lead. To refuse to fight Christ's battles, would be the meanest cowardice. To take up arms in defence of His truth without sufficient preparation, would be arrant shortsightedness. Whilst all are not sent, like priests, to teach with authority, all are expected to do their part in spreading the kingdom of light.

OUR DUTY TOWARDS FELLOW-CATHOLICS

Since the Apostle bids us all to have a solicitude for those of our own household of the Faith, it stands to reason that we cannot easily exempt ourselves from the obligation of explaining our religion to those who, for one reason or another, may not have enjoyed our advantage of Catholic education and Catholic instruction. Thus, parents have a strict duty to teach their children the truths of religion, and they cannot begin too soon because the earliest impressions are the most lasting. Even the education obtained by children in our parochial and Sunday schools, must be supplemented at home by the words and example of Christian parents.

Catholics who have enjoyed the advantages of a higher education, may never forget that it devolves upon them to impart their knowledge to those who are so circumstanced as to be unable to acquire the oceanic riches of our holy Faith.

Those who have been dowered by God with gifts of eloquence, cannot fully acquit themselves of their obligation, if they do not make use of every opportunity to say the right word about their Church.

Those who write should look upon it as the holiest prerogative of their profession to spread the light of truth. Perhaps, this aspect of the Christian Apostolate is most needed today, as so many of our daily sheets are not only filled with opinions and "stories" in open contradiction with the teaching and moral instruction of the Church, but are also frequently disfigured by gratuitous slurs and misrepresentations about her. Thus, the poorest instructed Catholic can always send a letter of protest to any secular paper which has gone out of its way to misrepresent the Church.

The need of continuing the study of our religion after leaving school needs to be stressed today more than ever. For the future belongs to the man of education, and mere brawn will no longer carve out for us places of power and trust. Therefore, if we wish to use the opportunities within our reach for the spread of Christ's kingdom, we must gird ourselves up by study and reading about our Faith. We may be assured that, the deeper we dig in our studies, the more riches we shall uncover. The longest lifetime will not suffice to acquire one-millionth part of the divine wisdom

which we allow to lie so uselessly within our reach. Catholics, therefore, have the obligation of informing themselves ever more about their Faith, not only to make it all the more engaging to themselves, but also to set those right who are swept off their feet by the mad onrush of irreligious talk and literature, or who are whirled about by many of the superstitious and unfounded opinions which find a way into our midst.

OUR DUTY TOWARDS NON-CATHOLICS

One of the most hopeful signs of the present is the eagerness of the non-Catholic world to listen to what we have to say about our own religion. There is not a country in the world where people are more fair-minded than in our own land. Anyone can have a hearing in America for any kind of doctrine. Hence, it would be an endless pity if we did not profit by this opportunity to say the enlightening word about our own Faith. Protestantism has gone upon the rocks so hopelessly that there are thousands who have abandoned it as a sinking ship, and who will inevitably be sucked down into the whirlpool of unbelief unless we plant their feet on the solid rock of truth. Just because they realize so bitterly the shortcomings of the Protestant system, on which they had been reared, and which to their chagrin has proven defective, they are in the most benevolent frame of mind to hear the preaching of the Catholic word. They realize that they are blind—and that is half the cure! Like the beggar by the wayside in today's Gospel, they turn to us asking who it is that passes through the world, casting light about on all sides, even as Jesus did in the days of old. If we can make it plain to them that He reënacts His life in His Church, that He still lives in her, they will, like Bartimæus, ask for the gift of conversion—"that they may see."

WE SHOULD PREACH BY OUR EXAMPLE

Of course, if we are to spread the truth, it is necessary that we possess it. We must know our religion in more than a superficial manner to be able to explain it satisfactorily to others. Whilst all are not expected to be theologians, none can excuse themselves from having a working knowledge of their Faith. This knowledge is not to be a dry academic thing, but something vital and energizing.

Now our Faith becomes vital and energizing by practice. If we try to translate into our daily actions the sublime truths we hold, then we shall be preaching the most irresistible sermon that it is given man to preach. For the average man of the street is not inclined to listen to long theological or historical discussions. Most men nowadays have not the intellectual capacity or preparation to follow such a discussion. But what every man, even the most ignorant, can understand, is the sermon of example. Against it no amount of bigotry or malice can prevail. If our Holy Faith makes us better living men than the average run of people in the world; if at critical moments our moral principles assert themselves, even in hidden dealings and negotiations; if, when we are confronted with a double road, we chose the higher, the spiritual route, braving in the attempt the sneers of our worldly-minded fellows—then indeed men of good-will will be forced to cry out, even despite themselves: "Behold those Catholics, how they love one another!" That was the cry of the ancient pagan when looking upon the Christian manner of life. It is the one thing which will win a world that has gone mad about practical results. Therefore, even though we may not possess the gift of eloquent expression to defend our Faith triumphantly against its assailants, we can rest assured that by our Catholic living we use precisely that argument which the average American cannot gainsay. If men see that we are consciously striving every moment to reproduce an authentic likeness of Christ in our lives, then will their eyes be opened, and they will see Jesus passing by in the person of even such poor representatives as ourselves.

OUR DUTY TOWARDS THE PAGANS

Whilst we are trying to spread a knowledge of the good Master's teaching amongst those with whom we live and consort, we cannot ever completely crowd out of our mental horizon the millions who are still sitting in the ancient superstition of the Gentiles. One of the healthiest signs of our contemporary Catholic life is the keen interest we are beginning to take in foreign missions. It proves that we have awakened to the fact that we have an obligation towards those who, by reason of their geographical position, have not yet been brought into active contact with the Catholic Faith.

If we are seeking to measure the intensity of our own Faith; if we are trying to bring up before our mind's eye our appreciation of the great pearl which has been given us without any merits of our own; if we are anxious to learn just how much we are willing to stake on the Catholic cause, we can discover it all infallibly in the interest we show in the foreign mission activity of our Church. We are not of those who believe that we have discharged all our obligations towards religion by a passing interest in parochial affairs. For, just as our parish belongs to a diocese and just as our diocese belongs to the Church Universal, so our interest in religion must be Catholic, and therefore embracing all men. We are not of those who believe that the Word of God is to be securely moored in one country or one people. Like Christ on the Cross with outstretched arms, we are willing to take to our heart the whole world. Therefore, whilst we devote ourselves heart and hand to the support of our parish, we will not close the bowels of our charity against the many appeals that come to us from the jungles where men lead lives just a little better than that of the prowling beasts. Whilst we may not ourselves be called upon to go in person to preach the Gospel to the pagan, we can by our prayers support those generous souls who give up fatherland and all it implies for the sweet privilege of spreading a knowledge of Jesus. We will take a real pleasure in stinting ourselves in some small ways, especially in such a season as the coming Lententide, in order to give our savings to the noblest of all causes in this world.

LET US EMBRACE THE OPPORTUNITIES OF TODAY

There are ample signs that the pagan nations, like the blind man in today's Gospel, are inquiring about the passage of Jesus in the person of His Church. Probably never in the world's history have pagan peoples been so interested in the Catholic Church. That is one of the very few blessed things produced by the recent War. It attracted to the Catholic Church the attention of those pagans who otherwise might never have heard, and certainly would never have cared, about her. Hence, this is the golden moment of opportunity for spreading the Faith abroad. And, just as the bystanders told Bartimæus that Jesus was passing by, so the Catholic missionaries whom we befriend with our prayers and alms will speak with

irresistible appeal to those who are hungering for the bread of truth.

From all this it is plain that there are three separate worlds which all of us must bend our backs to conquer. First, we must try to intensify our Catholic life within our own hearts so that we can thus give a better explanation of it to those who have a right to expect it at our hands. Secondly, we must turn our eyes to the churchless thousands who are groping about in the dark night of error, seeking for something immovable upon which to rest in the shifting tide of things. Finally, we must think of the dark continents where millions are sitting in abject darkness. From these worlds there goes up a heart-touching cry for the light which Christ alone can shed. And we may never forget that He has constituted every Catholic a window through which the light of His truth is expected to be cast abroad into this world. But the chief thing to keep in mind is, that we may never permit the window to become grimy or smeared over, lest by just so much we shut out one fraction of a ray of that light for which a blinded world is ceaselessly groping.

FIRST SUNDAY IN LENT

The Temptations of Christ

By E. J. MAHONEY, D.D.

"Jesus was led by the Spirit into the desert to be tempted by the devil"

(Matt., iv. 1).

SYNOPSIS. *Introduction: We should make a special effort during Lent against temptation. Like Christ's, our temptations are strongest when appearing as good.*

- I. Material Temptations. The needs of the body often lead us to commit sin and neglect the well-being of the soul.*
 - II. Spiritual Temptations. Our intellectual superiority over the visible creation tempts us to pride, ambition and self-advertisement.*
 - III. Supernatural Temptations. Our desire to see the Catholic Church flourish in the world, may lead us to forget that Christ's kingdom is not of this world.*
- Conclusion: The same temptations offered to Christ again on the Cross. The Cross and all that it stands for is our defence in similar temptations.*

The holy season of Lent is a time when the Christian Church, the

Body of Christ, tries to draw nearer to God and grow in grace. "Now is the acceptable time. Now is the day of salvation." The only obstacle to that union is *sin*. Therefore, during Lent it is the chief business of a Christian to make a determined effort to overcome his besetting sin. During this time, as always, Christ is our example and guide. He fasted during those forty days in the desert, and spent the time in solitude and prayer, but the Gospel narrative is chiefly concerned with showing us how He overcame the temptations of the Devil. Fasting, solitude and mortification are of little use to our souls unless they bear issue in assisting us to avoid sin.

We have a body, a spiritual soul, and above all supernatural grace which lifts this poor humanity of ours to a state above nature—to the adopted Sonship of God. On each of these three counts it is possible for us to be allured and enticed away by evil which appears to us at the time as good:

Divinity of Hell

When devils will the blackest sins put on
They do suggest at first with heavenly show.
(*Othello*, Act II, Scene 3.)

The temptations held out to the Eternal Son of God are profound and mysterious in meaning, and are capable of many interpretations. Perhaps the one that is simplest for our understanding and most fruitful for our guidance, is that which regards them in a threefold ascending order: the material, the spiritual, and the supernatural. Christ was tempted and triumphed in the same things that assail us.

MATERIAL TEMPTATIONS

"If Thou be the Son of God, command that these stones be made bread." The most powerful and most common of our temptations arise from our bodily needs; we are attracted by them contrary to the dictates of the mind: "I am delighted with the law of God according to the inward man, but I see another law in my members fighting against the law of my mind" (Rom., vii. 22). When the temptation is gross and obvious, the struggle may be hard, but we have little difficulty in recognizing it as such. But the desires of the body are more subtle when they appear to us as good. The gravest sexual sins may be committed under the guise of lawful

marriage on the plea that poverty makes a larger family impossible. We may pander to the flesh, and indulge in every kind of softness and luxury on the excuse of indifferent health. We may even decline that very small and harmless degree of bodily mortification—abstinence from meat on Fridays—because a medical man has gratified our palate by telling us we should eat meat. We cut short and even abolish altogether our morning and evening prayers, if we are feeling a little bit tired and sleepy. We arrive at Mass late and depart early, because urgent business calls us away. We profess our willingness to go to daily Mass, if only it were in the evening instead of the early morning at an “inconvenient” hour. We should love to receive Holy Communion often, but the law of fasting makes it impossible. At every turn our progress in the things of the spirit seem to be thwarted by the needs of the body. Yet most physicians of the body tell us that the modern man feeds and pampers it far too much, and the Church of God tells us to be hard with it for a change during the forty days of Lent, in order to give the soul a chance to be elevated to spiritual things. Christ, confronted with the devil’s temptation to gratify a perfectly good and lawful body necessity, withstands it in order to teach us to repel temptations of this kind which are unlawful. Man is not an animal only, but also a spirit. “Not on bread alone doth man live.”

SPIRITUAL TEMPTATIONS

“The devil set Him upon the pinnacle of the temple, and said to Him: ‘If Thou be the Son of God, cast Thyself down.’” The first temptation appealed to the body, the second to the spirit of man. It arises from the fact that through his intelligence he is the monarch of the visible world, and is clearly the superior of every other living creature. At the same time he is the creature of God, His servant and subject, possessing nothing except what he has received from God. The temptations of a man who would scorn to commit a gross sensual sin entice him to self-advertisement, ambition and pride of intellect. Instead of ascribing the credit and the glory of any natural gifts he may possess to God, he is tempted to take it all to himself. By this sin of pride fell Lucifer and the angels; by this sin fell our first parents, who in the state of original justice could not be tempted to bodily sin. By this sin also many

an arch-heretic, whose intelligence should have adorned the Church, has fallen from grace. And we all secretly wish to appear in the sight of men more powerful, richer, and more intelligent than God has made us. The servant loves to pose as a master, his master seeks entry into a higher grade of society, the young graduate loves to be credited with a degree of knowledge that he does not possess. But there is One who for us and for our salvation was content to appear less than He really is; Who took on the form of a servant, and when He was rich became poor for our sakes in order that by His poverty we might become rich. Christ on the pinnacle of the temple looked down on the crowded court below. The coming Messiah was expected. They looked for an imposing spectacle of power and majesty. "Cast yourself down amongst them," said the Tempter. "Appear suddenly from the heavens surrounded with legions of protecting angels, and the people will proclaim you as their king." Christ, confronted with this spiritual temptation to ambition and self-advertisement, immediately repels it. "Thou shalt not tempt the Lord thy God."

SUPERNATURAL TEMPTATIONS

There is another temptation besetting people who may not be given to sins of sensuality or pride. It is more subtle and insidious than these, because it has much more the appearance of good to lure us away. It is a temptation to obscure and forget the supernatural character of our Christian vocation, that we have not here a lasting city, and that our kingdom is not of this world. It assaults the Church in every age, luring her to set great store on worldly prosperity, and constitutes the temptation for even good religious people who want to see the Church in honor and repute amongst men, forgetting that her Founder was poor, humble and despised. Akin is the temptation of Catholic parents to send their children to a State School and expose their faith to some risk, because they imagine their prospects in life become more rosy thereby. In a word, it is the temptation to measure success in this life by a natural instead of a supernatural standard, and even to judge the vitality of Catholicism by a standard of dollars, bricks and mortar. Undoubtedly all these things are necessary; it was of these Christ said: "Seek first the kingdom of God and all these things shall be added

unto you." But does it not cause some searching of heart to put this question to ourselves: Am I preferring the external show of religious prosperity to the things that really matter—strong personal love for Jesus Christ our Lord, unswerving faith in all that He has said, and the conviction that our real treasures are things invisible?

High up on the mountain Christ and the Tempter looked down upon all the kingdoms of the world and their glory. "All these things are mine. I represent the spirit of worldly prosperity. Make this an essential part of Your religion: fall down and adore me, and it shall all be Yours," tempted the Devil. For the last time Christ repelled the temptation. "If all these things are yours, the glory and prosperity of earthly kingdoms, well let them be yours. I do not want them. My kingdom is not of this world. The Lord thy God shalt thou adore, and Him only shalt thou serve."

Then the devil left Him. St. Luke adds: "The devil departed from Him *for a time*" (Luke, iv. 13). No doubt throughout His earthly life the temptations were renewed, as they shall be renewed against His members until the end of time. Raised up on the wood of the Cross, dying that we might live, one of those passing by blasphemed Him with the same formula: "If Thou be the Son of God, come down from the Cross" (Matt., xxvii. 40). At that moment all the three temptations of the desert were renewed in one. He could have relieved His bodily agony and secured His triumphal leadership of the people, but it would have been at the cost of sacrificing the supernatural to the natural. It is in the symbol and lesson of the Cross that everything that we hold most dear in our religion is centered. As disciples of a crucified Master, we profess to take up our cross daily and follow Him, and that which is to the Gentiles folly and to the Jews a stumbling block, has become for all ages the power and the wisdom of God.

SECOND SUNDAY OF LENT

The Quest of Joy

By AUG. T. ZELLER, C.S.S.R.

"Lord, it is good for us to be here" (Matt., xvii. 4).

SYNOPSIS. Introduction: St. Peter's exclamation and our Lord's reply.

- I. The place and office of happiness in Christian life.*
- II. Joy is a part of Christian life: (a) because Christianity is divine; (b) because it was part of the lives of the saints; (c) because St. Paul declares so; (d) and likewise Our Lord, its Founder.*
- III. But joy is not an end in itself, as we see: (a) from the lesson of the Transfiguration; (b) and from experience.*
- IV. But it is an effect of and an aid to Christian living.*

"Lord it is good for us to be here" (Matt., xvii. 4). Peter's exclamation is not at all strange. To see their Master in all the dazzling glory of the Transfiguration must have been a supreme delight to those who saw Him in the revelation of His lowliness. No wonder Peter said: "Lord it is good for us to be here." No wonder he wished to remain for ever: "Let us make here three tabernacles." It was a very human desire.

But Jesus, in answer, lets the glory depart and leads them down the Mount of Transfiguration into the life of ordinary realities, bearing in mind the words of the heavenly Father: "This is My beloved Son; hear ye Him."

We thus learn the place and office happiness on earth holds in the scheme of Christian life.

JOY A PART OF CHRISTIAN LIFE ON EARTH

It is an old objection against Christianity and the Catholic Religion in particular that it is a religion of denial, a somber, sad, joyless faith. Our Lord's words are often quoted: "Woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep" (Luke, vi. 24-25). God's saints, too, are generally pictured with the cross and scourge and skull—all evidences of the austerity of their lives.

But on the other hand it is equally clear that joy and happiness have a definite place and office in the Christian life. It must be so. The desire of happiness is just as fundamental to the soul as the

urge to use and develop the powers of our being. In fact, the two are intimately bound up with each other: for it is precisely by the proper activity of his powers that man is happy. Any philosophy of life, then, that would deny this fundamental craving of our nature, would stand condemned. A religion whose application to daily life is not bound up with an immediate satisfaction and joy, would by that very fact prove that it cannot bring forth or lead to genuine life. Life has need of joy, or else it loses its elasticity. A religion, then, that would kill joy, would threaten life itself.

Now the religion of Christ is divine and hence perfect. We are led, then, to look for true joy in it. It does indeed know how to value suffering. It is not effeminate. Like St. Paul, it glories in the Cross. Like Christ, it preaches penance. But, at the same time, it does not forbid joy, not even all earthly joy.

The Saints recognized this. In the life of St. Teresa, for instance, we read that one Easter Sunday she asked one of the nuns to sing a hymn for the community in recreation. The pious nun seemed a bit horrified at this levity. "On such a great day as this, Mother," she asked; "would it not be better to return to prayer?"

The Saint answered her: "You may go and contemplate, if you like, in your cell, my daughter; but leave your Sisters to rejoice with me in the Lord."

And that other Saint Teresa, the "Little Flower" of our own day, makes her whole life radiate peace and joy. For instance, addressing Our Lord, she says: "Yes, my Well-Beloved, it is thus that my life is consumed for You. I have no other means of proving to You my love than by strewing flowers before You; that is to say, by letting no little sacrifice escape me, no look, no word, profiting by the least actions and doing them for love. I wish to suffer for love and even to rejoice for love of You, so I shall cast flowers before You. I shall never meet one such flower without scattering its petals for You . . . and then I will sing, I will sing, I will sing always, even though I have to pluck my roses from the midst of thorns. My song shall be all the sweeter the more these thorns are long and piercing."

We cannot help admiring the joy, even the exultation, that breathes from every page of her life.

St. Paul, in his inspired writings, frequently speaks of the joy

of a truly Christian life. In fact, he seems to make it the very essence of Christianity. "For the Kingdom of God," he says in his Epistle to the Romans (xiv. 17), "is justice and peace and joy in the Holy Ghost." And hence he tells these early Christians repeatedly: "Rejoice in the Lord always; again, I say, rejoice. . . . And the peace of God which surpasseth all understanding, keep your minds and hearts in Christ Jesus."

Of Our Lord Himself, it is said that He never laughed. And yet His joy was manifest. As when the Apostles returned rejoicing from their first mission, He said to them: "Rejoice not in this that spirits are subject to you, but rejoice in this that your names are written in the book of life." And the Evangelist goes on to say: "In that same hour Jesus rejoiced in the Holy Ghost" (Luke, x, 20, 21).

And at the Last Supper He declares: "These things have I spoken to you, that My joy may be in you and your joy may be filled" (John, xv. 11). Indeed, at the very coming of Christ the Saviour into the world, the Angel announced to the shepherds: "Fear not; for behold, I bring you tidings of great joy that shall be to all the people."

Joy, therefore, is a part of the Christian life. This joy-imparting power of Christianity is experienced by all who have taken up in truth the spirit of Christ and have directed their lives by it.

JOY NOT AN END IN ITSELF

Joy, however, is not meant to be an end to be sought for its own sake, or to be made the conscious purpose of all our actions. Christ did not chide the Apostles who witnessed His Transfiguration and glory. But He let the vision vanish and led them back to the realities of daily life and work. The man who seeks joy for its own sake will never find it. Anyone who tries to take anything and keep it entirely for himself, will soon see it pall upon him and cease to give him joy.

A newspaper report some time ago told of a young artist on the steamer *Baltic*, who had been looking intently and entranced at the glorious sunset that hovered over the Western ocean and looked so near. At last she got up on the deck-balustrade and prepared to jump into the sea, when bystanders stopped her.

"What's the matter?" they asked, "What are you doing?"

"I want to jump in," she replied. "I am a Christian Scientist; I can't drown. I want to swim to that golden sunset."

Foolish girl! you say. Did she not realize that the farther she would advance, the farther the horizon would recede and the farther the golden sunset would be from her reach?

Just so is it with the pursuit of joy for its own sake. It eludes its pursuers and slips from their grasp just when they think they have reached it.

JOY AN AID AND ACCOMPANIMENT

True joy comes to those who do God's Will at all times and are devoted to it. The heavenly Father seems to teach this, when, as it were, in answer to St. Peter's delighted cry, He answers: "This is My beloved Son: hear ye Him." "This," said Jesus, "is eternal life,"—in heaven and already upon earth,—“to know the Father and Him whom He hath sent.” “Have a good conscience,” says the author of the Imitation, “and then thou wilt be happy” (II, ch. 6).

And the joy thus achieved cannot be taken from you by any occurrence or chance of life. The world cannot give it, nor can it take it away. Trials may come, suffering may fall to your lot, misunderstandings may arise, painful separations and bereavements may be yours. But the soul devoted to God's Will will always possess peace and joy. Over the whole life of such a one is cast the radiance of a still and pervading happiness.

CONCLUSION

This then let us learn from today's Gospel: We are conscious that complete happiness is not to be our lot on earth. This is reserved for the next life. But there is a connection between this life and the next: the cause of our joy in the next life can be grasped to a certain extent here. Joy plays an important part in our life. It is not to be sought for its own sake. It is the accompaniment of a good life as an aid to perseverance. Conformity with God's Will is the secret of it. Live according to God's holy Will, and joy will reward your efforts and be to you a pledge of eternal joy in heaven.

Recent Publications

St. Thomas Aquinas. Being Papers read at the Celebrations of the Sixth Centenary of the Canonization of St. Thomas Aquinas, held at Manchester, 1924. By Aelred Whitacre, O.P., Vincent McNabb, O.P., Professor A. E. Taylor, Monsignor Gonne, Professor T. F. Tout, Hugh Pope, O.P. (B. Herder Book Co., St. Louis.)

St. Thomas Aquinas. Papers from the Summer School of Catholic Studies held in Cambridge, August 4-9, 1924. Edited by Rev. C. Lattey, S.J. (B. Herder Book Co., St. Louis.)

The Philosophy of St. Thomas Aquinas. Authorized Translation from The Third Revised Edition of "Le Thomisme." By Etienne Gilson. Translated by Edw. Bullough, M.A. Edited by Rev. G. A. Elrington, O.P., D.Sc. (B. Herder Book Co., St. Louis.)

A Comparative Study of St. Thomas Aquinas and Herbert Spencer. By Sister M. Fidelis Shepperson, M.A., of the Sisterhood of Mercy, Pittsburgh, Pa. A Dissertation presented to the Faculty of the Graduate School of the University of Pittsburgh in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Divus Thomas. Commentarium de Philosophia et Theologia. Mense Aprili, 1925.

Sancti Thomæ Aquinatis in Aristotelis Librum De Anima Commentarium. Editio Recentissima cura et studio P. F. Angeli Pirota, O.P. (Casa Marietti, Turin.)

Doctrina Juris Internationalis Juxta Franciscum de Victoria, O.P. Compilavit Dr. Nicolaus Pfeiffer. (Fœderatio Catholica Internationalis, Zug, Switzerland.)

A Key to the Doctrine of the Eucharist. By Dom Anscar Vonier, O.S.B.

The books listed above are some of the most recent studies that have appeared on questions of Thomistic interest. The first two named are the outcome of scientific Congresses held in England to honor the sixth centenary since the canonization of St. Thomas. The work of Dr. Pfeiffer is concerned with a subject which the Encyclical "Studiorum Ducem" of June 29, 1923, in ordering the centenary celebration, mentioned as being of special importance at the present

time. All these works are, as it were, a commentary on the new title given St. Thomas in the Encyclical mentioned,—namely, that of Common or Universal Doctor of the Church.

This title is surely most appropriate. Thomas taught first of all by his example; and his virtues, as the Pope points out, make him a universal model, to whom all can look, whether in study or the other affairs of life. Next, his writings have in them the note of universality, since he lays down the firm and stable teaching in each of the various branches of learning.

There is no part of Philosophy that Thomas did not treat both acutely and solidly, and the principles from which he argues are so far-reaching that he both marks the way for progress in the study of truth and supplies the arms for overcoming the errors of every age.

In the books now before us there is much on the Philosophy of St. Thomas. Gilson's work traces the main line of Thomistic thought on questions of Theodicy, Psychology and Ethics. The Cambridge Series includes papers on St. Thomas and Aristotle by Rev. Richard Downey, on St. Thomas, and the Physical Sciences and Psychology by Rev. Francis Aveling, and on the Moral, Social and Political Philosophy of St. Thomas by Rev. Michael Cronin. In the Manchester Series, St. Thomas as a Philosopher is treated by Prof. A. E. Taylor. The work *De Anima* is a new edition of St. Thomas' Commentary on Aristotle's teaching concerning the soul and its powers.

But it is especially in Theology that St. Thomas excels, possessing as he did a mind naturally equipped for philosophizing and replenished with stores of sacred erudition. In this highest of the sciences, just as in Philosophy, the universality of his genius appears, and there is no department of it that he has not illumined. It was he who laid the foundations of Apologetics, while Dogmatic, Moral, Ascetical and Mystical Theology find in him their supreme master.

On each of these aspects of the Angelical Doctor's work very useful matter will be found in the volumes now under review. The magazine *Divus Thomas* has, among others, an article on the *Loci Theologici* and St. Thomas' method; and Fr. Bede Jarrett, O. P., writes on St. Thomas and the Reunion of Christendom. The Theology of St. Thomas is treated by Aelred Whitacre, O. P., and his Ascetical and Mystical Teaching by Rev. A. B. Sharpe and Vincent McNabb, O. P.

In the Encyclical "*Studiorum Ducem*" the Pope expressed the wish that the principles of international law taught by Aquinas, which would form the basis for a true League of Nations, should be more and more studied. Francis de Victoria, the celebrated restorer of St. Thomas' teaching in the sixteenth century, continued his teachings in those questions that are called international; he applied the Catholic principles of justice and charity explained by St. Thomas to the needs

of his time, especially in the matter of attacking, despoiling and enslaving the Indians. The work of Dr. Pfeiffer listed above is, therefore, a response to the wish of the Holy Father, since it sums up and comments on Victoria's teaching.

In Scriptural studies likewise, St. Thomas can be held up as a model. For him the authority of Scripture is absolute, and on it he builds up his arguments. He laid down the laws of interpretation and the idea of inspiration which the Church herself has approved; and as a commentator he is remarkable for sanity of judgment, breadth of view, and insight into the mystical sense of the Sacred Text. His equipment for Scripture study and his merits as an exegete are well treated in the paper contributed by Fr. Hugh Pope, O. P.

To be the author of the greatest philosophical synthesis ever made by the mind of man, and at the same time the prince of theologians of all time, might seem to preclude the possibility of great achievement in the very different field of letters. The study of the abstract sciences often dries up the mind, and makes it unfit to appreciate, much less accomplish, aught in literature. Yet to Thomas must be given not only the two crowns of divine and human wisdom, but the laurel of the poet as well. He holds a foremost place among the liturgical song writers of the Church. There is no corner of the Catholic world where his matchless hymns to the Eucharist are not known, and where their jubilant notes do not rise to honor the august Sacrament of the Altar. In them are wonderfully united sweetness of melody, exactness of doctrinal statement, and warmth of devotion. So sweetly has Thomas sung, and so well has he written of Christ in the Blessed Sacrament, that the singular privilege is his of being the greatest of those that have treated of this Mystery of Faith and of being styled "The Doctor of the Eucharist." Among the papers of the Cambridge Summer School is an article by the Bishop of Clifton on the Liturgical Poetry of St. Thomas, which brings out these excellencies in taking up one by one the hymns and the Sequence for the Feast of Corpus Christi.

The book by Abbot Vonier is a study of St. Thomas' teaching on the Blessed Sacrament. It is called "A Key to the Doctrine of the Eucharist," because the author visualizes the whole doctrine in the one farreaching principle of the sacramental teaching of the Church, which was the key that enabled St. Thomas to open out such vistas into the great mystery of faith. The book is especially concerned with the much-debated question of the essence of the Sacrifice of the Mass, and it is the author's intent to prove that the Eucharistic Sacrifice itself is seen in its true light when sacramental notions are made use of to express it. The book is one that will repay reading on the part of every priest and student.

In concluding his Encyclical, Pius XI showed in detail how St.

Thomas refutes errors which are prevalent today, and which are the cause of the miseries of our age. Perhaps the most radical of these errors is Agnosticism. From it sprang Modernism, which repeats all the heresies of old and which is so deeply infecting the sects of today. Such a study, then, as that made in the comparison between the doctrine of St. Thomas and the Agnosticism of Herbert Spencer is most timely. The Angelic Doctor lays the axe to the root of Agnosticism when he proves against subjectivism the objective value of our concepts.

The above collection of books might indeed be called a small Thomastic library. If a beginner had no other works than those, he might get from them a good general idea of the life and work of the Universal Doctor. In addition to the articles in them already spoken of, attention should be called to the very interesting and useful papers by Fr. Mackey, O. P. (Editor of the Leonine Edition of St. Thomas' Works) on the Saint's autograph, by the late Bishop Jannsens on the study of the Summa, by Edw. Bullough on Dante (the poet of St. Thomas), and by Fr. Jarrett, O. P. on the chronology of St. Thomas' life.

J. A. M.

Books Received

Benziger Bros., New York City:

The Path of Prayer. By Rev. Vincent J. McNabb, O.P.—*Whisperings of the Caribbean.* By Rev. J. Williams, S.J. \$2.00.—*The Teachings of the Little Flower.* By Rev. Edward F. Garesché, S.J., M.A., LL.B. \$1.25.—*Rituale Romanum ad Normam Codicis Juris Canonici Accommodatum.*—*St. Vincent de Paul and Mental Prayer.* By Joseph Leonard. \$3.50.—*The Mass for Children.* By Rev. William R. Kelly. \$0.21.—*The Little Flower and the Blessed Sacrament.* By Rev. Joseph Husslein, S.J. \$0.50.—*Dame Elizabeth Barton, O.S.B.* By Rev. J. R. McKee. \$0.80.—*Frederick Ozanam in His Correspondence.* By Rt. Rev. Msgr. Baurard. \$2.50.

Catholic Truth Society, London:

Stories of the Saints. Nos. 1, 2, 3, 5, 6. Price Twopence.—*Helps to Holiness. First Prayers for the Little Ones.* Price Twopence.—*A Mystic in the Home.* Translated from French by Katherine Henvey. Price Twopence.—*The Father of English Reformation.* By Rev. John Ashton, S.J. Price Twopence.

Catholic Union and Times, Buffalo, N. Y.:

The Twilight Rendezvous. By Milton McGovern.

Herder Book Co., St. Louis, Mo.:

The Key to the Study of St. Thomas. Translated from the Italian of Msgr. Francesco Olgiati, D.D., Ph.D. By John S. Zyburia. \$1.25.

Lohmann Co., Minn.:

Daily Missal. By Dom Gaspar Lepbure, O.S.B.

Loyola Press, Chicago:

Newman's Lectures on the Present Position of Catholicism in England. Edited by Rev. Daniel M. O'Connell, S.J., \$1.30.—*Loyola Book of Verse.* By Rev. John F. Quinn, S.J. \$1.00.—*This Country of Mine.* By C. E. MacGill. \$1.31.

Macmillan Co., New York:

The Vatican Mission Exposition. By Rev. John J. Considine, S. T. L. \$1.40.

Casa Marietti, Turin, Italy:

Theologia Ascetica et Mysticae Cursus. By Rev. R. P. Francisco Noval.

Mission Press, Techny, Ill.:

Along the Mission Trail. Vol. II. By Rev. Bruno Hagspiel, S.V.D. \$1.25.

Museum Lessianum, Louvain, France:

Manuel des Missions Catholiques. By Rev. Bernard Arens, S.J.

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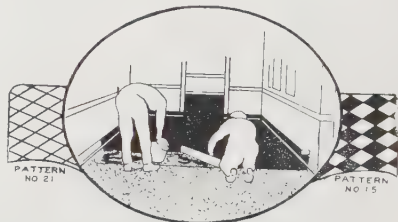
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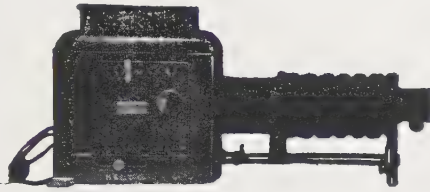
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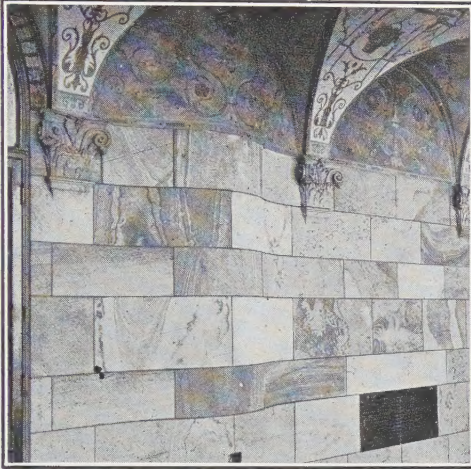
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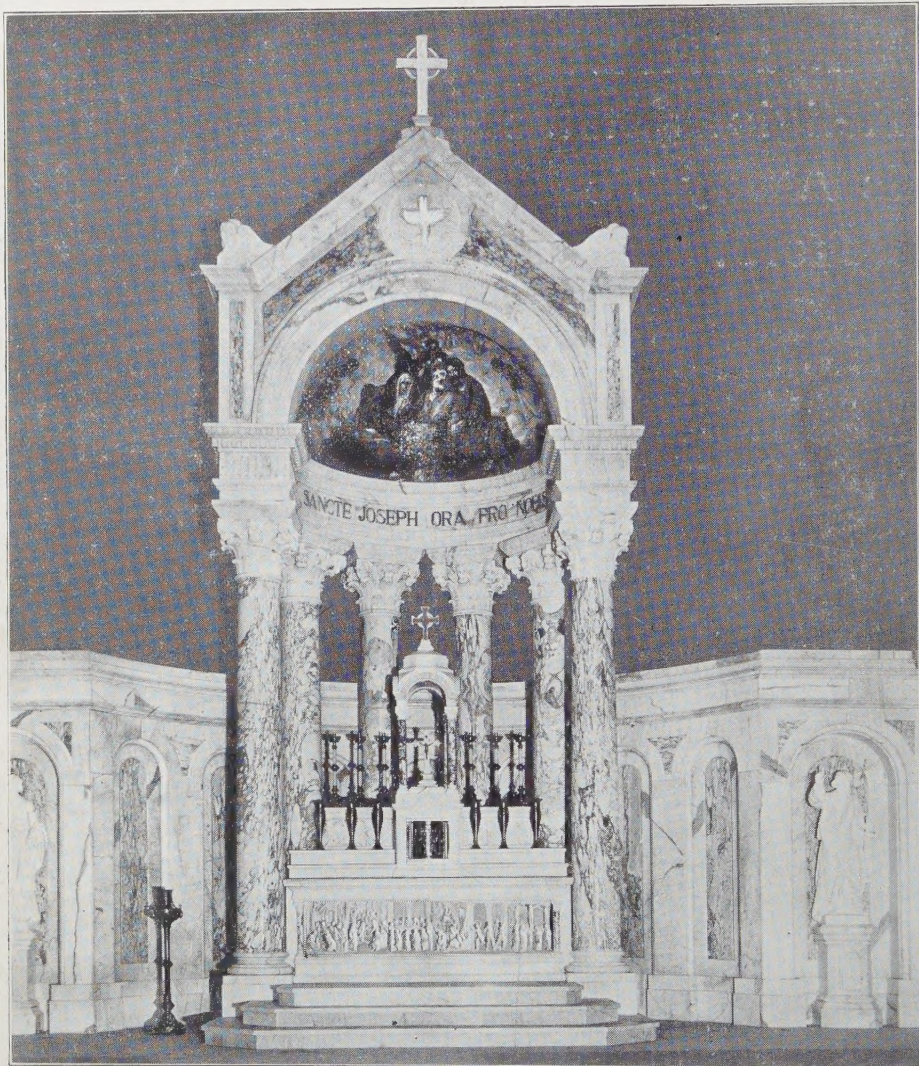
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